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THE CHURCHMAN.

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POETRY.

For the Churchman.

CHRISTIAN CHILDHOOD.

BELLS.

I well remember, in my earlier years,
When—at my mother's side, on God's own day,
A frolicsome child, but now with serious face
Listening with anxious ear and eye upturned
Upon her sober brow—I heard her tell
Of Christ, who took the little children up,
And blessed them; who was scourged and crucified,
That they might live in heaven with him—
—how sweet
Upon mine ear, solemnly sweet, the sound
Of an old bell, which, in the distance, swung
From the gray tower its stirring peal of joy!
It seemed to me its iron tongue did say,
In the blest words of this beloved disciple—
Which oft my mother dear had read to me—
Come! come! come! come! "the Spirit and the bride
Say, come!" "Let him that heareth say, come!" come!
"And him that is athirst, and whosoever
Will," let him come! and freely taste the wave;
My boyish heart did leap from very gladness;
And hearing oft that heaven itself was bright
And peaceful, called th' eternal Sabbath day,
I wondered much if there were bells in heaven.
A world of strange and undefined joys
Fast opened to my view the Spirit world
Where Christ and angels dwelt; the world to come:
I felt its power: Though a young traveller,
And walking in the light, the rising sun,
Of my baptismal morning; its soft beams
E'en then were melting from the half clouded sky
The intervening mists, which now and then
Did let the scattered sunlight through—their skirts
Fringed with a wondrous glory:—
I did love
The Church, and the gray-headed minister,
Whose surpliced form seemed, to my childish eye,
Some greater one than man, his robes washed white—
—Fit servant of the Lamb and his pure Bride;—
A father of her little children he!
I loved him well, and yet I knew not why;
Except that he, to my young spirit, seemed
The bearer of glad tidings from some land
Afar—I knew not where—locality
It had none: I but knew its name—'twas Heaven.

But to my mind, these early visions rise
Mingled with thousand feelings well nigh fled,
And half remembered, like our morning dreams:
Dim shadow only of what once, we know,
Were beautiful realities, and now,
Floating around to tell us that the morn
Of Christian childhood is not all a dream.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. IX.

That the Lambeth Registers are genuine.

Having already so evidently proved the Nag's Head story to be spurious, upon such undeniable grounds; there is no need for any further proof, that the Lambeth register of Parker's consecration is genuine, because the opposition raised against them is purely to support the credit of this fable. But lest Mr. Ward's surviving friends should think that any reasons brought by him, however contemptible they be, to prove them spurious, are overlooked as unanswerable, I shall, for the sake of their conviction, take upon me the drudgery of a particular examination of what he has said.

Mr. Ward introduceth his opposition with a passage out of Mr. Mason, which relates to the manner of archbishop Parker's consecration, which is this:

"Now the see of Canterbury continued void until December following, (Anno 1559,) about which time, the dean and chapter having received the *Conge d' Elire*, elected Mr. Dr. Parker for their archbishop, according to the ancient manner and laudable custom of the said Church anciently used, and inviolably observed. After which election orderly performed, and signified according to law, it pleased her highness to send her letters patents of commission, for his confirmation and consecration, to seven bishops, six whereof were lately returned from exile: Anthony Landaff, William Barlow, John Scory, Miles Coverdale, John Suffragan of Bedford, John Suffragan of Thetford, and John Bale, Bishop of Ossory. (And then says he) to take away all scruple, I will faithfully deliver unto you out of authentical records, both the day when he was consecrated, and the persons by whom, viz.:

Anno 1559, M. Parker, Cant. cons. 17 Dec., by { William Barlow, John Scory, Miles Coverdale, John Hodgskins."

Thus Mr. Mason relates the matter, and the first thing Mr. Ward observes from this relation to the prejudice of the Lambeth register is, that they say, "Matthew Parker was elected by *Conge d' Elire*: this is such a flaw in them, as cannot be imagined to have happened in an authentic and genuine register, which in the relation of the matter of fact, cannot but record it as it was actually done. At that time, there was no such thing in use as a *Conge d' Elire*, it being contrary, not only to the King and Queen's supremacy, but also to the statutes and laws of the land then in force."

Mr. Ward goeth on to prove by acts of Parliament, that the *Conge d' Elire* writ was abolished; whereas this is what no man living, that understands this matter, will deny him. But as to the flaw which Mr. Ward speaks of, that will be found in Mr. Ward's understanding, and not in the register; for the register has not one word of the *Conge d' Elire* in it. If Mr. Ward had examined the record, that would have told him otherwise; but some men love to write upon a subject they know nothing of.—Indeed, Mr. Mason speaks of a *Conge d' Elire*, but I hope his writings are no records: he calls the writ for election by that name in compliance with the vulgar way of speaking, and that form of speech has continued to this day; for we find nothing more common of this nature than to hear of a *Conge d' Estire*, even in our days, directed to a dean and chapter to choose a new bishop. How to correct this popular error I leave to Mr. Ward's surviving friends to find out an expedient for it; and further, they shall have all the little interest I am master of, in order to obtain a patent for the sole property, in the honor of accomplishing so great an undertaking.

"A second flaw in the record, is saying, that the dean and chapter did choose Mr. Dr. Parker, *juxta morem antiquum*, &c., according to the ancient manner and laudable custom of the said Church, anciently used, and inviolably observed. For this could not be, because the ancient custom of that and other such Churches, was to have free election, by *Conge d' Elire*."

This again is another flaw, not to be found in the record; there are no such words as *juxta morem antiquum*, &c., in the record itself, if considered separately from the Queen's letters patents, so that the flaw is in Mr. Ward, for blindly following a mistake in Mr. Mason's first edition of his book of "English Bishops," where he quotes the Lambeth register, for what he says, instead of the Queen's letter missive, or writ to the dean and chapter. This error he has taken care to correct in his Latin edition, published in the year 1625, which edition, being more augmented, and more correct than the former, ought to be the standard for references in this controversy.

But though this doth not affect the Lambeth register, yet it may be wondered how the letter missive comes to assert, that Parker was elected *justa morem antiquum*, after the ancient manner, whereas the *Conge d' Elire* was then abolished. The reader must here observe, that the Queen's letter refers to the ancient manner of election, and not to the old writ of *Conge d' Elire*, which is no part of the election, but only a *mandate*, to elect one man for a bishop out of two or three therein nominated; and the only difference between the letter *missive* and the old *Conge d' Elire* is this, that the first names but one, and the latter named more than one. The old ceremony of choosing continues to this day, and this is all that is meant by *juxta morem antiquum et laudabilem consuetudinem ecclesiæ prædictæ*, &c., in the Queen's writ to the dean and chapter for the election of Dr. Parker to the archbishopric of Canterbury; which form of words continues to be used in all those writs to this very day.

Another objection against this register (which a man must have some patience to answer) is this: "That the election of Matthew Parker, in the register, agrees not in time with his being called bishop elect by John Stow and Raphael Hollingshed in their chronicles. For they, speaking of the solemnity of the French King, Henry II., kept at St. Paul's Church, in London, on the 8th and 9th days of September, style Matthew Parker, at that time Dr. Parker, archbishop of Canterbury elect, which is near three months before Mason elects him in his register; and farther, we find Dr. Grindal called by Hollingshed, bishop newly elect on the 12th of August, and we may reasonably conclude Parker elected before him; this, says he, is four months before Mason's election of him, by his pretended *Conge d' Elire*. But which is yet more, Dr. Heylin tells us, 'That Doctor Matthew Parker, was elected to the See of Canterbury, on the 1st of August. The *Conge d' Elire*,' says he, 'which opened him the way to this eminent dignity, bears date on the 8th of July, within a few days after the deprivation of the former bishops.'"

This man certainly either knew not what he was about, or else he thought to amuse somebody, very ignorant, with this for an argument. He seems to me to confound the time of Parker's election, and the time of his consecration; and then he is so weak as to bring a passage out of Heylin to confound himself, for it is to no other purpose that I know of. Heylin says, that Parker was elected August the 1st; if so, he was elected above a month before the solemnities of Henry II., mentioned by Stow and Hollingshed; both Mason and Heylin agree with the register, in the time of his consecration, which was December 17th; this indeed was three months after the solemnities, but then you see, that he was elected before, and consequently might be called bishop elect at that time. The same may be said as to Grindal; and if I were to prove his election, I would bring in Stow and Hollingshed, to prove that he was elected before the 12th of August, and consequently long enough before Henry the II.d's solemnities, to be called bishop elect at those solemnities. But I would be glad to know what all this is to the Lambeth register, and how it affects the veracity of it; for this is a record of their consecrations, and not of their elections; election is always supposed to go before consecration.

But perhaps this writer means, that when a bishop is called a bishop elect, he is supposed to be consecrated too; but this is contrary to common practice, for there is nothing more common than to call a bishop after his election, bishop elect of such a place, and sometimes bishop absolutely, though he has not been yet consecrated; this is what any old woman almost would have told him, that walks the streets. So that this is very far from having any influence upon the Lambeth register, it being indeed to the last degree trifling.

His next pretended argument is drawn from two of the Queen's commissions, which he has found in archbishop Bramhall's book, for the consecration of Parker. The first commission is dated September 9th, 1559, directed to six bishops: Cuthbert, bishop of Durham; Gilbert, bishop of Bath; David, bishop of Peterborough; Anthony, bishop of Landaff; William Barlow, bishop, and John Scory. The second commission is dated December 6th, following; this last directed to Anthony Landaff, William Barlow, John Scory, Miles Coverdale, John Suffragan of Bedford, and John Suffragan of Thetford, John Bale, bishop of Ossory.

The first commission is, it seems, according to him, a great blemish upon the records, because it is directed to three Catholic bishops, viz., the bishops of Durham, Bath and Peterborough; the reason is, because they were deprived. Now I think this to be the reason, why this first commission was not executed, because when it came to be considered, that it would be illegal to authorize illegal bishops, to act after their deprivation; or else perhaps it was afterwards thought, that those three bishops would not comply, without force, with the commission; or it may be as bishop Bramhall says, "that it was dropt because it wanted an *et us minus*, or any four of you, so that if any of the six were sick, or absent, or refused, the rest could not proceed to consecrate;" which they certainly could not according to this first mandate.

But whether all or any of these reasons was the cause why this commission was dropt I know not, yet am I equally ignorant, how this first commission can affect the Lambeth register, they having no relation one with the other, for one is kept at the Rolls, the other at Lambeth, two different offices. The Lambeth register indeed refers to the second commission, which is that which was executed, and it would be strange if it did not.

If they say, that both of these instruments are forged, let them prove it; they may as well say, that all our records are forged as well as these, but saying and proving are two things. The first the Romanists are very well acquainted with; but to the latter they are the greatest strangers in the world. But there is one circumstance attending these commissions, that has as little of the marks of forgery as any I know of; and that is, that there should be two, for those men must be very fond of forging instruments, that will be at the trouble of forging two, when one is sufficient.

But it seems the terrible consequence of this first commission is this, "that it is dated September 9th, which shows that Dr. Parker was elected before that time, so that by this, his election must be full three months before Mr. Mason speaks him elected." But Mr. Ward's misfortune here, seems to me to be, that he has not consulted Mr. Mason upon this subject.—For Mr. Mason tells us, that the writ to the dean and chapter for his election, is dated July 18, 1559, and that he was chosen accordingly, August 1st, in the same year. Mr. Mason's words are these: "Porro ecclesia Cantuariensis, à morte poli, per annum integrum et tres circiter Septimanas, pastorali solatio est viduata. Interim Decanus et capitulum, eligendi facultate accepta, juxta morem antiquum et laudabilem consuetudinem ecclesiæ prædictæ ab antiquo usitatam et inconcusse observatam procedentes, Matthæum Parkerum, Sacræ Theologiæ Doctorem, in archiepiscopum elegerunt." "Moreover, the Church of Canterbury, from the death of Pool, for one whole year and about three weeks was destitute of a pastor.—In the mean while, the dean and chapter having received a license for electing, according to the ancient manner and laudable custom of the said Church, anciently used, and inviolably observed, they chose Matthew Parker, Doctor in Divinity, to be archbishop."

Here we see what Mr. Mason says, we find the archbishop chosen on the 1st of August, before the date of this commission, which Mr. Ward doth mention. But I believe it was Mr. Mason's English imperfect edition of this book, published in the year 1613, that led Mr. Ward into this mistake; for in that edition Mr. Mason's words are general, without any reference in the margin to the particular time when Parker's election happened; and perhaps Mr. Mason had not then consulted the records relating to his election. For his words are general, about that time, viz., "December, the dean and chapter having received the Conge d' Estire, elected Master Doctor Parker for their archbishop." But how Mr. Ward comes to confine these general words to his own time, I know not; at least, how to excuse him, or any writer, for not examining into the bottom of a subject he undertaketh to write of, is what I know less how to do.

Mr. Ward goes on to say abundance of fine things of these three bishops: that they were zealous Catholics, they would not consecrate without the pope's authority, that they would not use King Edward's ordinal, because they had condemned it in Queen Mary's days, and abundance more such stuff as this, which is nothing at all to the business in hand, which is the validity of the Lambeth register; he might as well have said that the archbishop of Toledo was never consecrated, because it doth not appear that the archbishop of Paris ever consecrated him, as to argue against the Lambeth register, from such premises.

Equally insufficient is what he says of the Queen's not thinking Barlow, Scory, Coverdale, &c., true bishops, because she directed her first commission to three of those which he has dignified with the title of Catholic bishops; whereas this very commission itself shows the contrary, because Barlow and Scory are both named in it, as well as the other three; and as for Coverdale, Hodgskins, and the rest, who are nominated in the room of these three in the second commission, she had the same reason to think them true bishops as she had to think Barlow and Scory to be such. But if neither had been named, to conclude from thence that Queen Elizabeth did not think them good bishops upon that account, is the same as to conclude, that if there were a commission now directed to the bishops of London, Winchester, Durham and Ely, to consecrate a new bishop, and that because the bishop of Rochester, or St. David's, or any of the rest of our bishops, are not named in such a commission; that for this reason the present government did not repute these true bishops; this I think is to conclude very wildly. Surely our princes have a liberty to name who they please in their commissions, without consulting the captious; but such conclusions we may expect from those whose principal talents are ignorance or insincerity.

Another argument against this register, is this, "That the time of Parker's consecration in the register, which is December 17th, differs a month, and perhaps more, from the time that Raphael Hollingshed takes him for a bishop in the chronicle, which is November 18th; and I believe few doubt, but as much credit is to be given to that historian, as to the Lambeth records, all things considered." He speaking of Tunstall, bishop of Durham, says: "He was by the noble Queen Elizabeth, deprived of his bishopric, &c., and was committed to Matthew Parker, bishop of Canterbury, who used him very honorably, both for gravity, learning and age of the said Tunstall; but he not long remaining under the ward of the said bishop, did shortly after, the 18th of November, depart this life at Lambeth, where he first received his consecration." Thus writes Hollingshed.

"From which it is manifest, that Parker was consecrated bishop (such consecration as it was) before the 18th day of November; for else he could not have styled him bishop of Canterbury, and have placed him in the bishop's palace, at Lambeth, and all this before the death of his prisoner, who died November 18th."

(*To be continued.*)

The great essential to happiness is the resolution to perform our duty to God as well as we are able: and when this resolution is deeply fixed, every action and every pursuit brings satisfaction to the mind.

COMMUNICATIONS.

For the Churchman.

TEMPERANCE SOCIETIES.

I do not intend to weary the patience of your readers, by noticing all the strictures of H. C. upon some remarks in a former number of your paper on *popular* temperance. Most of them would have been spared if he had waited a few days longer, and examined more closely the main point of the argument; but as it is, he has spent time and argument, and in some cases very good logic, to little purpose, except to give us the other side of the question. He has not shown that the Society does *not* interfere with the duty of the Church of God; that it does *not* claim to *reform* men; that it does *not* exalt one sin—(not the chief sin, as it is *called*)—and make an external refusal to touch intoxicating drinks, identical with a reformation of character; that it does *not* consider total abstinence from one indulgence of appetite, the same thing as temperance. His argument is upon points which are not necessarily connected with the general principle asserted, and which are not affected by it in the least. As to his conclusions, evidently though not intentionally false, his unintentional perversion of language and principles, his sneers and ridicule, they shall be passed over in silence, as unworthy the cause of truth, and only needed for a bad cause.

I wish no one to consider the following remarks, as sanctioning the use of intoxicating drinks; on the contrary, if ever the times demanded total abstinence of *Christian men*, lest they should cause a brother to offend, it is now. But to proceed: That the Society is not of Divine origin is plain. That its pledge does not recognize a Christian principle, while it professes to be a second John Baptist to the Christian religion, is confessed.

That it receives into its ranks men of all characters and principles, who though gluttons, adulterers, profane, Deists or Atheists, are *worthy* members and called *temperate*, so they abstain from all that can intoxicate, is certain. That it professes to have *reformed* its hundreds and thousands, to keep from the jaws of intemperance a large proportion of the 2,000,000 of its present members, is acknowledged. That the objects of the Society have not been mis-stated, and that, while *different men have different motives for joining* it, *the* WHOLE SCHEME is taking the place of the Church of God, and is not a Quixotic supposition, may be easily gathered from the plain language of its advocates. They call it the *reform*, "the great *temperance* reformation," "a vast moral machine, that is removing the greatest curse which has ever fallen on England" (and America?) "that it is to flourish and shed its healing influence over the nations," and "is calculated to *subdue the vile passions of* our nature and lessen sin on every hand"—*that it* is (viz., the Temperance Union)—"the dawn of the Temperance Millenium," in which "Protestants and Catholics (Romanists?) the lion and the lamb have lain down together"—is common language: and the prayer is offered, that "God may speed the day when the whole earth may feel the benefit of this glorious Temperance Reformation."

Now while such are its *great* and avowed objects, and such the hopes entertained of its success, it does not recognize, that I am aware of, one principle of that religion whose handmaid it professes to be. It does not call it a sin, nor say that it must be repented of, nor recognize the influences of the Holy Spirit in the work of reformation—without which, if Scripture be true, there is no temperance.

And for a good reason. There are men, multitudes, who are willing to work in their own way, but who will not work as Christians; and as a necessary consequence, the Christian doctrines must be given up in the Society which receives them. The great objections to it therefore are, that it *is not a Christian Society, nor based on Christian principles, while it professes to have for objects, that which Christian principles can alone produce.*

Such certainly is not the teaching of the Church of God, whose peculiar prerogative it is to reform mankind, and in which alone are *promised* the aids of the Holy Spirit, whereby men may "be temperate in all things," and "pure as God is pure." She is divinely appointed, "the pillar and ground of the truth," and designed for man's temporal and eternal good; and must be better than any human scheme. She not only pronounces, with Scripture, and by its authority, that *all* sin must be repented of, and forsaken; that *all* evil affections must be *daily mortified*; but is provided with the means, by which these things may be performed, and without which, she teaches (see Collect for Fourth Sunday after Epiphany) men that they *cannot perform* them. She makes it on the same authority (see Family Prayer, &c.) his daily duty to apply the remedy, to his daily wants, and not presumptuously trust to his own strength. She binds him by more solemn obligations, not to men, but God; more solemn than any human invention to promote God's glory, the *good of his fellow-men* and his own salvation. She does not pronounce on the motives of those who are not Christians, nor on their condition; but with Scripture makes their duties to their fellow-men a part of their duties to God, which are ordinarily the fruits of the Spirit promised and given in Baptism; and teaches also that what is done before this is of "the nature of sin."

For Churchmen to countenance a Society, which if language have meaning is, taking the place of one of Divine appointment, and has for its object to do the work of the latter, seems inconsistent with their principles. For the sects around us, it is perfectly consistent to choose between societies of their own creation. But it is to those who profess to believe in one of Divine appointment, for reforming men, and making them "temperate in all things," that my remarks were addressed. Upon such as have no just notion of the Church of God, or of the objects for which it was placed in the world, or of the legitimate extent of its influence, temporally and spiritually, all argument is lost. They think that to oppose their errors is to oppose the object which they have in view, and of course they misunderstand and misinterpret your language and motives. The question however which alone concerns us, and which is to be answered independently of all subordinate questions, and of all consequences real or supposed—for God will take care of consequences, if we keep his truth and labor for it—is, can Churchmen teach men that they can *reform* from *any* sin, without the means provided and made necessary by God? If it be said that men may not be willing to listen to the Bible, we ask if that is a reason for giving up the Bible and its doctrines? On the contrary, a Christian is bound to use it. And surely it furnishes the most powerful arguments that can be addressed to men. St. Paul reasoned of "righteousness, temperance"—not in drinking alone—"and of judgment to come," "and Felix trembled," though a heathen. He treated drunkenness—which was just as much an *acquired appetite*, a physical morbid thirst, "causing redness of eyes, and wo and sorrow," as in our day—as a sin, calls it a work of the flesh with many others, and declares that "those who do such things shall not inherit the kingdom of God." His argument with all, Christian and heathen, Jew and philosopher, was, that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body." Knowing thus the terror of the *Lord*, he could persuade men "to give up sin, and repent of it, and be baptized for the remission of sins, that they might receive the gift of the Holy Ghost.

Now whatever *form* the temptations to drink may take, it does not alter the *character* of the sin. It makes it not any more an "acquired physical appetite." It creates no obstacles to the success of the Gospel, which have not ever existed. It produces no more "redness of eyes, wo and sorrow." And why then should we suppose that other means than those appointed by inspiration are necessary to put it down? On the contrary, may we not believe the "wisdom of God to be stronger than men," and that the above course with men whom we wish to reform is the very best, because it is God's appointed way? If this point be conceded, all subordinate plans of human appointment do but interfere with the original, and virtually proclaim to men that the principles which once were practicable are now useless. Nay, it is openly avowed: for the assertion is often made, "the Gospel and the Church have not done the work." This is all true, of this as well as other sins, yet they were appointed to banish sin, and the only reason the work is not accomplished lies in the heart of man, and is no reason for casting them aside, but rather furnishes a stronger reason for using them.

In seeking to make men temperate, as it is called, in order to make them Christians, is just reversing the process, as given to us in the Bible, which tells us that temperance—in all things—is an *acquired* habit, the result, as H. C. admits, of our own efforts, aided by the Spirit of God. And as the reformation, so far as the language of its advocates goes, is only external, the same effort must be made, as often as the sin increases, which will be the moment the excitement begins to die away.

But a Christian reformation strikes at the fountain head, and that cleansed, the polluted streams of sin dry up. The process is slow, but it is sure. Its effects are not felt upon one sin, but all. It penetrates every artery and vein of the body politic, and pours health and vigor through its corrupted members. By cleansing the individual heart, it cleanses the mighty heart of the whole mass. The difference of the two processes above may be aptly illustrated by the case of our Saviour, and the zealots of His time. His patriotism was, to make men *spiritually* pure, and thus to be blessed of God individually and nationally. They to force an external exaltation.

Now true patriotism, which is Christian patriotism, would follow this example. It would not make a temporal good the primary object of its efforts, but labor for the eternal good of men first, knowing that the temporal will follow, if God's word is true. It lays the foundation of the public virtue deep and strong in individual purity of heart, in that "righteousness which exalteth a nation;" banishing temptations by giving man a superhuman power to endure them, since they must always exist, in a state of probation. Such patriotism will neither weaken nor destroy the laws of the land; it will rather write them upon the hearts of the people, for a reverence for God, is a reverence for order, which is "Heaven's first law." The Christian, as the follower of his Saviour, "will give tribute to whom tribute is due." We will visit the poor and fatherless, plead the cause of the widow, be feet to the lame, and eyes to the blind, not as a member of an association which embraces all characters and principles, but as a "member of Christ." "We will do good unto all men," as a "disciple," "especially to them who are of the household of faith," be it in nothing save the "cup of cold water;" and if an ungodly world call him illiberal and uncharitable for refusing to unite with them on their own principles, he will not render "railing for railing," but say with Moses, to his heathen father-in-law, "Come with *us* and we will do thee good." If they refuse the *covenant* and reproach, he will still "feed them and give them drink," and pray for them, but as he loves their souls as well as bodies, will stand firm for the truth, "in meekness instructing those that oppose themselves, if God peradventure will give them *repentance* to the acknowledging of the truth."

If it be said that to refuse the aid of any man or set of men, in doing good to our race, is exclusive and destructive of *charity*; we reply, that such exclude themselves. They refuse to act as Christians, as God would have them act. Desiring to be benefited and to benefit others, they will not do it in the way of His appointment. Besides, it is Christ and his apostles who have made the exclusion. St. Paul, in 2 Cor. vi. 14, et seq., says, "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, and what part hath he that believeth with an infidel?"

Now in the face of this, and of our Saviour's declaration, that his *disciples* are "the light *of* the world," is there no danger in leading men of all classes who do not profess the Gospel of Christ, to believe they are doing just as much as the Christian in advancing it? For the Christian member of the society cannot be exclusive, and the object of it, *is* to further the cause of Christ, as they say. Is there no danger in teaching men, that by the external influence of a pledge, they may *preserve themselves* from temptation? in teaching them that *total abstinence* from the *use* of an intoxicating drink, without touching the lust for it, is practising temperance? in spreading through the land the notion that drunkenness is only a physical appetite, acquired, and not a heinous sin, which needs deep and earnest repentance, and an application of the Holy Spirit through the ordinances of the Gospel? Will such a perversion of the word be unfelt in reference to all other sins? And may it not sanction the use of similar means for reforming men from other sins, and keeping them from temptations to their commission? Such means are used, and consistently, by those who believe they can form a church as easily as a subordinate society; but surely not so by the Churchman.

Men may work without God; but while their wrath and folly shall praise him, their work shall come to nought. They may have present success, and future; and yet success is no test of God's blessing, or Mahomet's religion, Idolatry, and Romanism, &c., might justly claim to be right in God's sight. Good may and has been done, but this does not make the Society a Christian Society, in its practice or *final* results. *The Christian* Temperance Society, the Church, makes temperance to be "the virtue of self-restraint, practised in relation to ALL SENSUAL indulgences from Gopel motives, and in dependence on the means of grace," following Christ, who said, "Without me you can do nothing," and his apostle, who said, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to *will* and to *do*." There is no "antinomianism" nor "ultra-Calvinism" in this. This society is a Temperance Society in truth, for it is of Divine appointment, and of course excludes every other. And if at any time she loses her power, and sin prevail, we may rest assured, her children are in fault. She remains the same, and waits only to be employed as her Divine Head designed, in order to be again felt among men; to be used, and not laid aside as a worn out, antiquated thing, unfit for these days of action and effort. True, she is never in haste, for "he that believeth shall not make haste." "In quietness and confidence shall be her strength." It is want of faith to be anxious and laboring to *see*. It is the character of *error* to hasten, and she does generally for a time outstrip truth, but the latter will at last prevail. Why then should we "retard the course of truth by joining her misguided enemies, even though it be for an object which demands and I hope has our action as Christians? Why then neglect the means which God in mercy has given us, to follow the devices of men?

Cam.

P. S. The Society, in its chief character of "a preservative against temptation," in conclusion.

For the Churchman.

THE MISSIONARY AGENCY.

Mr. Editor,—"Your candor in admitting the article of 'Presbyter,' on the salary of the agent of the Missionary Committee," was very gratifying, we are told, to "Another Presbyter." Will you permit me to say, that I, a *constant* reader of your paper, was more gratified with your candor in admitting a rejoinder, and still more gratified with your prompt avowal of an oversight in reference to the first communication. Some of those who have addressed you on this subject, however good may have been their intentions, have suffered themselves to be altogether too *personal* in their remarks, and thus have done injustice to one, who for ought that has yet been shown, is not liable to censure. In the Secretary and Agent of the Domestic Committee I recognize a much esteemed friend and brother; and believing, Mr. Editor, that your feelings towards him are like mine, and having had such proof of your candor with reference to the subject under discussion, I am encouraged thus to attempt a few words in his favor.

The great question involved has not necessarily any personal bearing. It is this: Is it *necessary* in order to carry on the Missionary work, to maintain such an establishment as we now have, with so many officers, and at so great expense? or, if not absolutely necessary, are there circumstances which render it advisable so to do? For one, Mr. Editor, I think the proper place to discuss this question is before the Board of Missions; and they who have not a seat in that Board, have it in their power to make a direct communication to them, which would be more likely to receive, as it would more deserve, a respectful consideration. The Board of Missions have resolved that there should be a Domestic Secretary, and a Foreign Secretary, and that the salary of each should be $2000. Whether they have acted judiciously in this respect, is a question that many besides your late correspondents have been known to answer in the negative. But be this as it may, the responsibility rests upon the Board; and their agents are not to be blamed for undertaking duties to the discharge of which they were *called*, and for which they receive the compensation *freely offered* them. If the Board set too high a value upon the services, rendered or required, or make for them a "disproportionate" allowance, let the Board answer for it.

But I have said, Mr. Editor, that there was too much of a personal nature in the discussion of this subject; and this has been chiefly with reference to the Domestic Secretary. Great injustice has been done that worthy brother, and the more because *that* has been said to which, from the very nature of it, *he* could not reply.

Every contributor to the Missionary fund has an undoubted right to ask whether its funds are judiciously expended. But no man has a *right* to determine for the incumbent of an office of the Board of Missions *what are his wants, and whether he has employment to keep him busy, and whether he is a faithful steward of the funds entrusted to his disposal.* Yet these have been the questions opened *in* your columns! So far as they are connected with the gentleman above referred to, *I* complain of the unjust reflections they naturally tend to cast upon him. I have reason to know that the duties required of him by his office, whether of necessity so or not, are very far from being "comparatively a sinecure." I know further, that he is ever ready to work as his own official duties permit, for the other institutions of the Church; thus setting an example worthy of imitation by some, who are *more* ready to find fault with the management of those who bear the burden. And again, I know that he is ever ready to lend a helping hand to his clerical brethren, or to congregations unsupplied with ministerial services, as his assistance may be called for. But, Sir, did I not know all this, your correspondents would make me believe my brother "an indolent man." Of this I complain,—and desire thus to do him justice.

Your correspondent A. quotes from others an expression which I am happy to discern he does not, as I at first thought, himself sanction—at least it is not necessary to understand him so. I refer to these words: "an office, whose

incumbent must live in unchristian-like extravagance, or hoard up our money." Now, Mr. Editor, the man who with money at his command, *must* either *spend it extravagantly*, or *hoard it up*, has not yet learned to be *a faithful steward of his Master's goods*: he is less wise than the children of this world; he deserves not to be reckoned among the children of light. Who *means* to say this of a Christian brother? No one of your correspondents, I am sure. I should pity the ignorance or the uncharitableness of him who would say it of the brother, upon whom I think unjustly, and I am well persuaded inadvertently, such reflections have been cast.

To conclude, Mr. Editor, I have to admit that I know not either the *calls* upon my brother's means, or the *mode* in which he *dispenses* them; nor do I expect to know; as I should consider myself most meanly set to work, to inquire.

ZETA.

For the Churchman.

A PRESBYTER'S REPLY TO A LAYMAN.

Sir,—I have read your explanation of my article in the Churchman, in which I made some observations on what seemed, under the present circumstances of the Church, to be a misuse of the funds of our General Missionary Society. In reply, I have to correct a principal mistake of "A Layman," and then examine a little further, the turn, which his sagacity has given to parts of my communication.

First, the mistake. "A Layman" says that "A Presbyter" has "displayed ignorance on matters of fact with which, as a Churchman, it should have been his duty to have become acquainted," &c. The "ignorance" here charged is this: that "A Presbyter" did not know that the Board of Missions, and not the Committee, appointed the salaries of the General Agents; but "A Layman" is here deceived in a "matter of fact." When "A Presbyter" wrote his former article, he had the Constitution of the General Missionary Society before him, and could read with his own eyes, that the Board of Missions, and not the Committees, had this power. Why then, you may say, did you address the Committee as misapplying the funds of the Society? The answer is as follows:

The 8th article of the Constitution says, "To the Committees of the Board thus constituted, shall be referred in their respective departments, during the recess of the Board, the whole administration of the general missionary work of the Church, subject to regulations of the Board." The 9th article, "The Board of Missions shall appoint for each Committee, a Secretary and General Agent, with a suitable salary, who shall be the executive officer of the Committee to collect information," &c. I had information to communicate, which was necessary, as I conceived, to be "collected," and I chose the Churchman as my organ, that the matter might be fairly discussed, and be better understood, at least by some of us. Furthermore, what I do by my agent, I virtually do myself. "During the recess of the Board," the Committees are the Agents of the Board, and what the Agents do, the Board do; and when we write to the Agents, we virtually address the Board; and it renders therefore my address to the Committee very proper, when you recollect that I was replying to their circular, which complained that we crippled them in their work for want of funds. These are my reasons for addressing the Committee, during the recess of the Board, instead of the Board itself. And this screens me from the charge of wishing "to lend the influence of my station to a diffusion of false impressions," that the Committee were not, in respect to the salary in question, carrying out the views of the whole Board. I took for granted that this notorious fact was generally known; that my mode of address, hence, would be distinctly understood. It did not once enter into my head, much less my heart, to diffuse "a false impression."

"Personally lampoons one in the employ of the Board," &c. Here "A Layman" does great injustice to the language and intentions of "A Presbyter." A missionary or any other man in the employ of the Board, has a right, by contract, to receive what the Board engages to give him for his services. His language, therefore, did not hit, where "A Layman" intimates it did, but extended through the Committee to the Board, for whom it was intended. He meant to show, that the Board had made a little too "liberal" provision for the support of that department of labor, for the present condition of the Church generally; and this "matter of fact" stares us in the face every where.—Let "A Layman" "cipher out," if he can, any thing like a "genteel living" from what a large part of our clergy are annually receiving for their services; but "A Presbyter" did "cipher out" one from $2000, which might suffice for "single" circumstances, and found that he had $1200 left; which would give $50 per annum to 24 poor clerical families, or $24 per annum to 48 "objects of pity," which would afford much relief amid their privations. But "A Layman" explains our language to suit his own purposes, and thus by throwing a "firebrand" in between me and my brother, would make "very great apparent difficulty, when no difficulty at all exists," or should not in justice "exist," on this point.

"Thanks," says "A Layman," "to the liberality of the Board, who remunerates the services of the clergy in their employ with Christian liberality, casting the rule on which 'A Presbyter' would have them act, to the owls and to the bats, a rule founded on the niggardly spirit unhappily prevailing in many portions of our Church on the part of the laity, which reduces the clergy to objects of pity, and thereby making them objects of contempt, and bringing all things connected with them into contempt also."

Well, we thank the Board too, for their good disposition; but it is an old maxim, "Be just before you are generous." On whom are the Board dependent for those funds with which they are so "liberal"? The circular from the Committee answers the question; and while they "remunerate the services of the clergy in their employ with Christian liberality," this generosity is a poor solace to the "objects of pity," who, while they have but the crumbs which are thrown them from Dives' table, must furnish the funds for this "liberality." Nor would it be judicious at present to "cast the rule of a 'Presbyter' to the owls and the bats." No one deplores more than he, this "niggardly spirit among the laity." But what is to be done? Are we to give up the Church in view of it? Certainly not; we must engage it, and by the help of GOD overcome it, by suffering the Church into existence amid it. To procure these men, the "liberality" of the Board will not suffice, any more than it could cause the bees to swarm and work in freezing winter. They must be led on to this work by that ministerial instinct which makes the rough smooth, and constrains them by the love of CHRIST and the Church which he purchased with his blood, to endure all things for the elect's sake. Nor can poverty "bring all things into contempt in connection with such men;" but this spirit will get honor in the Church, if forced to make tents for a subsistence while preaching the Gospel. Nay, by it, under GOD, the Church must be pushed forward, till those who have afflicted her shall come bending unto her, and those who have despised her shall bow down at the soles of her feet, and call her the Zion of the Holy One of Israel; and from "the tops of the rocks" we hear her sing, and none shall count the fourth part of her people. But while we have men actually possessed of this spirit, GOD forbid that we should make their situation worse than it really need be, by any injudicious use of our missionary funds. Let us "distribute them to every man according as he has need." Nor should it be the object of the Board, so to "remunerate the services of the clergy in their employ," that by the "liberality of the Board," any one of them may become personally "responsible" for one "fourth of five thousand dollars;" as this would be doing great injustice to the "objects of pity," who are equally deserving a little share of their "liberality."

"A Layman's" reference to the 16th verse of the 20th chapter of Exodus, is unhappy; inasmuch as it conveys an insinuation in respect to "A Presbyter's" motives, which is wrong, and "savors of unkindness." I criminate not in return. If any think that I have done them wrong, I will on conviction of that wrong, restore them fourfold.

A PRESBYTER.

For the Churchman.

Reverend Sir,—The communication of "A Layman," in the Churchman of 23d ult., is singular enough to attract the curiosity of the Church, and command even the public attention.

I was somewhat surprised, however, to observe, in an article to which you had appended an especial caution against personal allusions, little else than a tissue of personalities from beginning to end.

"A Presbyter" is attacked for presuming to state the hypothetical case of a "single young man," whose annual expenses might be easily reducible to a sum considerably short of $2,000. I understood "A Presbyter" as speaking of the *Secretary*, and not the *man*; and I should be glad to be informed how the subject of the Secretary's salary can be discussed at all, without *supposing* him able to live upon some or another *given sum*. I did not understand that any personal allusion was intended concerning the habits and expenses of the *man*; but merely, with a view to illustration, the statement of what sum might reasonably be supposed sufficient for the support of *a Secretary*.

Now it is somewhat singular that "A Layman," assuming the attitude of a rigid censor and critic, should suffer his generous warmth in behalf of the Secretary, to lead him so far from the original point, as to indulge in every possible variety of topic, except only the subject under discussion. To that subject he has hardly deigned the tribute of a passing remark. He has touched upon almost every thing in the wide range of his personal observation, except only the question:—Whether the salary of the Secretary should or should not be reduced.

Before we proceed farther in this discussion, it would be prudent to look about us, to ascertain our latitude and longitude, and see how far "A Layman" has been driven from his true course.

The question is not as this gentleman puts it—whether the Secretary, whoever he is, spend his money with Christian economy and prudence. No one that I know of is disposed to doubt it, or to call him to account. Neither is the question affected at all by the facts which "A Layman" has made so conspicuous, concerning the filial piety and the expansive liberality with which the personal charities of his friend are illustrated.

But these facts, so far as "A Layman" intends them as argument against "A Presbyter," do, in truth, sustain the position which the latter has assumed.

We say not a single word in disparagement of the commendation which is challenged for the facts to which "A Layman" has alluded. It is worthy of remark, however, that his "zeal," in defence of the Secretary, as he says of "A Presbyter," seems greatly to exceed both his judgment and discretion. He has hinted pretty significantly in one part of his communication, that "family ties render the duty imperative of sharing his means," &c.—and afterwards we are told of the unwonted liberality of the same individual in becoming responsible to Bishop Kemper for $5,000. Now if this means any thing, it is intended to imply that the $5,000 is at the command of the Bishop from the pocket of the Secretary, who has been enabled thus to extend his charities "by the liberality of the Board," &c.

But for other reasons, the gentleman was not quite happy in his allusion to this fact. We are told that "the liberality of the Board" has enabled the Secretary to indulge in this unsparing munificence. With this uniform experience of the liberality of the Board, before us, we are authorized to suspect, that an appeal for aid, coming from a Society whose profusion of resources enable their agent to indulge in such magnificent charities, cannot well deserve an answer of sympathy from the Church.

The question whether the reduction of the Secretary's salary is among the means which are necessary or expedient for filling the exhausted treasury, appears to me entirely independent of the personalities which have been used in the discussion. The actual results of such reduction, valued in dollars and cents, is of too trifling an amount for serious consideration, provided the sum of $2,000 is absolutely necessary for securing the services of an efficient man. It is a matter of no consequence to the Church, whether the incumbent be a married or a single man—whether he lives upon $500 or $2000 per annum. The simple question seems to be—not like the appointment of a country schoolmaster—who will do the work *cheapest*, but who will do it *cheapest and best*. In point of prompt and efficient ability, perhaps, the present incumbent cannot well be surpassed. But it does admit of grave and serious inquiry, whether the work cannot be as well done *for one half the sum*? I hold no terms with him who would reduce a man's expenses to a code of sumptuary regulations. If on the whole, after fair discussion, $2000 is thought to be well appropriated for his salary, it is no business of mine how the money is spent. The right to spend $500, implies the right to spend $2000, as he pleases. The right to be married, implies the right to be single. All these are mere incumbrances, and foreign to the question. Undoubtedly, as a matter of prudence, the Society would do well to employ a single man, if he can do the work equally *well* and for a *smaller salary*. But whether he is married or single, the Society owe it to the Church, to secure the services of an *efficient* man at a salary as moderate as practicable. The dignity and respectability of the office resides in the able and faithful discharge of its duties, and not in the consideration attached to a large salary.

Having made these remarks as being pertinent to this stage of the discussion, I propose to state what I conceive to be the true merits of the question.

The Foreign Secretary of the Board of Missions receives a salary of $2000, from which he pays his own clerk-hire, thus reducing it to $1700. The Domestic Secretary receives $2000, and is empowered to employ an assistant at $600 per annum, making his salary, in truth, 2600 dollars. The fact, I believe, is not generally known, that the Foreign Secretary pays his own clerk-hire; and perhaps it is as little generally known, that the Society are at an expense of $2600 for the salaries of the Domestic office. I care not to be told that the labors of the Domestic office are more arduous, and require more assistance than the Foreign. The difference is not very important, and I am persuaded that a detail of the respective labors in the two offices, would exhibit a result very far from a balance of $600 in favor of the Domestic. I refrain from entering on this detail, but the facts are at hand, and I am prepared to produce them if my statement is disputed.

To this statement it may be objected, that the publication of the Spirit of Missions has been lately introduced into the office, and that the services of an assistant is therefore required for the additional labor. I reply to this, in the first place, that the salary of $600 to the assistant in the Domestic office was voted long before the publication of the Spirit of Missions was transferred to the rooms of the two Committees. Besides, the editorial management of this periodical, belongs equally to both offices, and is a matter entirely distinct from the duties *proper* to either of them, and I believe was introduced there under the express understanding that the labor and expense of the offices would not be increased.

I suppose, therefore, that it would not be an unfair statement of the question, to ask whether the sum of $2000 together with $600 for the services of an assistant, is not an expenditure rather too liberal in a Society who are making an appeal for public charity. In other words, will any man who takes the trouble to inform himself of the amount of necessary labor in the Domestic office, be considered illiberal in affirming that a salary of $2000, including the expense of all necessary assistance, is a sufficient, ample, and respectable salary? I feel persuaded that if such a vote was to pass this Board, the sum of $300 would be found amply sufficient to procure whatever assistance the Secretary might find *necessary* in addition to his own personal labors. There would then be something like an equality, or just proportion, between the salaries of the two Secretaries. I think that this is the least reform to be expected. I am not prepared to specify the precise amount of salary most appropriate.—But the question ought to be settled advisedly, and upon an intimate acquaintance with the detail of labor required in the office. I hold it, that the Society are bound to the most economical provision of laborers in its service. Lavish expenditure at home upon its Agent, is not the way to furnish its Missionaries with the means of comfortable subsistence. If the Church at large are assured that the Board of Managers are proceeding upon a plan of prudent and economical expenditure, I doubt not there will be an answer of generous sympathy to the recent appeal of the Domestic Committee. Let them show that prudent husbandry of resources which shall commend itself to the approval of Churchmen throughout the Union, and I doubt not that the bread which is cast upon the waters will return again—and the material for the service of the work which the LORD has commanded them to make, will be brought in to the rearing of the Tabernacle, in overflowing abundance.

ANOTHER LAYMAN.

Feb. 8th, 1841.

For the Churchman.

Mr. Editor,—Should the communication of "Errors Excepted" in your paper of February 20th, seem in your opinion to cause any inquiry into facts, which the following statement would in some degree answer, it would gratify at least one of your readers, to see it placed in your columns. The mistakes of the printer are certainly many, and your correspondent has by no means exaggerated them; and in relation to them it can only be said, that every care was taken by the proper persons to ensure correctness, even to the fifth careful examination of the proof sheet. If the question is asked, why not engage a printer who would be more faithful and better informed—the answer is the same with that which can be given to all similar questions about "the meanness of its execution" and "the utterly unworthy quality of the printing."

The cost of last year's catalogue was above forty dollars. This year the sum subscribed was twenty-seven. The edition required one thousand copies. The students receive no regular sum from any source, it being always voluntary with them. Of course, then, those whose duty it was to attend to the business must engage such printers as would do it at a cheap rate, with the risk of having them of that abundant class who always associate carelessness and inaccuracy with cheapness. If they were peculiarly unfortunate this time, it is no libel to say so.

The necessity which compelled them to leave their former faithful printer, is not of their own making. By reference to the catalogue it will be seen that only sixteen pages are occupied with what belongs properly to the Seminary; the remaining eight, which every well wisher to the cause of religion hopes will increase, contain a catalogue of the Alumni, which, as the title page asserts, is added. For the printing of these, there is nothing given by the Alumni. It may be they do not wish to have it done. If they do wish to have it done accurately, they must do it themselves or refrain from all complaints. Of the sixteen which belong strictly to the catalogue of the seminary, the second page is occupied by the names of the Standing Committee, who have not yet agreed with your correspondent "in supposing it worthy their notice." The next page contains the names of the officers, who do not generally allow the truth of your correspondent's assertion that it ought not to be at the expense of the students. After the names of the students, ten pages are devoted to various items of information; and these, though "certainly the credit of the institution is concerned," are also printed by the students.

There is only one point in which the candor of your correspondent has failed, and that is in relation to the name of the "ever lamented Bayard," among the standing committee. This was probably owing to the want of inquiry on his part whether the catalogue was printed before his decease was known. It is possible, and even probable, that it was.

We hope to see a manifestation of the depth of the mortification your correspondent felt, the sincerity of his profession of interest in the welfare of the institution, and the earnestness of his hope for a new edition, in his advancing a sum to defray the expense. You, Mr. Editor, will undoubtedly be pleased to receive it, and should you not find it forthcoming, you will join with us in questioning the extent of his feelings.

One more request: will your correspondent write with proper explanations beneath "Errors Excepted" upon the title page.

FACTS STATED.

For the Churchman.

MORE BABBLE ABOUT BOOKS.

Dear Mr. Editor,—My heart went with you in your pleasant talk last week about "young Mr. Swords," but did not stop where you did. I am an old gray man, and through the whole of one long generation have kept notes of him, and of his brother, and their doings. It was my lot to be, some three and thirty years ago,* on the western verge of the Church. Two missionaries then toiled through the whole of that now flourishing region, over which Bishop De Lancey, at the head of ninety-one clergymen, so happily and honorably presides; and it is twelve years later than this, before the Journal of the General Convention records one name of a clergyman in any Western State. These were the days of Davenport, Phelps,† and Father Nash.‡ Good Dr. Orin Clark, who entered with such fidelity and zeal into the labors of the first named zealous and laborious pioneer—venerable man, I see him now upon his old white horse, the mute companion of his perils and privations!—was not yet in holy orders. These were the days of few, but those good books; and bearing, with scarcely an exception, the imprint—it was as good as the Archbishop's *imprimatur*, for a Churchman—of "T. & J. Swords." It was not yet the *pastoral* age of our theology. The deluge of religious namby-pamby and of sacred slip-slop had not then descended on us. And Isaac Taylor's book was an unborn atrocity. These were the days of few, but those good books: and never shall I forget, never *can* I repay, the debt I owe to JAMES BOGERT, then the publisher and editor of the Geneva Gazette, and the chief bookseller in the West, for the kindness with which he gave me access to his more than treasures.—May goodness and mercy follow him all the days of his life! It was the wisdom and the happiness of "T. & J. Swords," that they secured the confidence, and yielded to the leadings, of the master mind of Bishop Hobart. A list is before me of their admirable publications; not all of so early a date, but some much earlier. Daubeny's Guide to the Church, (1803); Dr. Chandler's Life of Dr. Johnson, edited by Bishop Hobart, (1805); Gastrell's Christian Institutes, (1806); lion-hearted Bishop Seabury's Sermons,§ (advertised by them in 1806); Bishop Hobart's excellent Companions, for the Altar,‖ and for the Festivals and Fasts; his Clergyman's Companion, stating so strongly, in the Appendix, "the qualifications and duties of the clerical office," (1806), and his Christian's Manual; Bishop Skinner's (of the Church in Scotland) Primitive Truth and Order, (1808); Bowden's¶ Apostolic Origin of Episcopacy, in letters to Dr. Miller, of Princeton, (1801); Fowler's truly excellent exposition of the Book of Common Prayer;** Bishop Hobart's Companion for the Book of Common Prayer, second in usefulness to no tract in circulation; Horsley's Sermons; saintly Bishop Wilson's Parochialia; Mrs. Trimmer's Writings; and more recently, D'Oyly and Mant's Commentary on the Holy Bible, the very best for family use; the venerable Bishop Benjamin Moore's Sermons; Bishop Hobart's Life, by Dr. Berrian, and posthumous discourses; and his Early Years, and his Professional Years,†† by the Rev. Dr. M'Vickar; good and gentle Mr. Duffie's Parochial Sermons; and many, many more, down to their last, Palmer's Church History; to be succeeded, let us surely hope, by Churton's, of the Early English Church. The publication of their Pocket Almanac, the whole series of which is before me, the first bearing date in 1816, and "*designed* to be continued annually," has been a most important service to the Church. And it must not be forgotten, that they continued year after year to publish Prayer Books, when few or none beside would do it; until now, the whole steam-power upon the Atlantic would be insufficient to provide for the demand. I have an inborn reverence for publishers. I fear that very few of them feel their fearful power for good or evil, and their immense responsibility to God. There may be houses in this country that have published more: I doubt if there be one that has issued so many of the very best books; or that comes so near that most desirable distinction, to have given utterance to no volume which, "dying, they would wish to blot."

I had designed a word or two of some new books that I would have better known than they can be in the expensive English form, with shameful duties superadded: but I have exceeded the privilege even of "narrative old age," and must make haste to sign myself your faithful friend,

G. W. D.

* Of eighteen clergymen entitled to seats in the Convention of the diocese of New York in 1808, four yet live. "John Henry Hobart, D. D," was then "an Assistant Minister of Trinity Church, New York;" and "Richard C. Moore, D. D., Rector of St. Andrew's Church, Staten Island." Of the present Bishops, none were then in holy orders, but the presiding Bishop, and the Bishops of Virginia and South Carolina. There are now in the diocese of New York, 188; and in that of Western New York, 91 clergymen: making 279 where there were then 38. "*Non nobis, Domine!*"

† It was his favorite plan—how I have seen his eye kindle and his nostril swell, as he dilated on it—to have a Church College at Geneva! and I went with him once to fix the site.

‡ Dear Dr. Rudd, when *are* we to have those memoirs of Father Nash and Father Phelps? We are becoming grandfathers, with long waiting.

§ Why are his life and times so long unwritten? The blood, we know, has not been chilled.

‖ It had reached the fourth edition in 1819.

¶ Will not the learned successor of this valiant champion of the truth, in the chair of Moral Philosophy in Columbia College, add to his valuable service to the Church, a memoir of "the old-fashioned Churchman," with his papers?

** The venerable author is still living, more than an octogenarian, with a heart as warm as ever for the Church whose altars he has served so long. It is not generally known that years and years ago he published a little volume of the "Proper Lessons," with valuable accompaniments. I have never seen more than one copy.

†† Will not some pious hand do a like *con amore* service to the Church in rescuing, while it may be done, the names of Chandler, Cutler, Bray, the Smiths, Talbot, and Keith, from their unmerited obscurity? They would make a charming volume; and with the lives of White, and Hobart, and Dehon, and Ravenscroft, which we now have, and of Seabury and Bowden, which we must have, would form a noble Portrait Gallery for Churchmen. The Early and Professional Years of Bishop Hobart were reprinted in England by the Rev. Dr Hook; and the profits of the edition devoted to the use of our General Theological Seminary.

To the Editor of the Churchman.

Rev. and Dear Sir,—An American Bishop having been invited, by one of high character and station in the Church of England, to take part in the services of a most important and interesting occasion, attention has been called to the repeal of the law which has hitherto prevented our clergy from exercising their office in the Parent Church. Some have been disposed to find fault with the restrictions under which this much called for repeal has been at length passed.

As it fell to my lot first to preach under this new law, without presuming to detail the alleged reasons for the strictness of its letter, applying as well to the Church in Scotland and the British Colonies as to us, I would make the following communication in exhibition of the spirit animating the great body of the clergy of England towards our Church. Good reason have I indeed, from many a kind and cordial manifestation, to mention gratefully the attention and hospitalities of the members of the clergy both in England and Ireland towards one of the humblest of their American brethren. Every where the greatest interest was expressed respecting our Church, and wherever the fact of my connection with it was made known—it was, even among strangers, a sure passport to kindness and attention.

In a personal interview with the Archbishop of Canterbury, at Lambeth, the venerable head of the Church of England expressed all this in the warmest and kindest terms. His inquiries and observations showed an accurate knowledge as well as sincere interest.

The Rev. Charles Forster, Rector of Stisted, Essex, and former chaplain of the late Bishop Jebb,—says in a letter of kindest character,—"Few occurrences of our time have given me equal pleasure with the Bill introduced by the venerable Head of the Church of England, to open her altars and her pulpits to the Bishops and the clergy of Scotland and North America. I hope soon to see you, and hear all I so much desire to hear about the Church in your land."

Dr. Hook, the distinguished Vicar of Leeds, and one of the Church's ablest champions, who has already given so many proofs of hearty interest—says, in the letter conveying his invitation to preach—"I particularly wish you to preach,—the *first* American Presbyter who has done so—in my pulpit."

I could add many similar testimonies, from both England and Ireland, evincing all a like spirit—but shall content myself with merely subjoining the following letter from the Bishop of Ripon, alike honorable to that dignitary and grateful to every American Churchman:

"Rev. Sir,—As you inform me that the Rev. Dr. Hook is in possession of your credentials, I shall not feel it necessary to require any further certificate to authorize me to grant you my permission to officiate in his church. The legislative measure which enables me to offer you this facility, is one which I had long wished for, and which met with my most cordial support; and I feel much satisfaction in the circumstance that my own diocese should have been the first to welcome one of our American brethren, as a fellow-laborer in the services of our Common Church.

I have the honor to be, Rev. Sir, your faithful friend and servant,

C. T. RIPON.

Bishopton Grove, Sept. 24, 1840.

I accordingly preached in Leeds, Sept. 27th, 1840. Hoping that this "unity of spirit," so evidently existing between our churches, may be also "a bond of peace" between our states.

I remain your faithful friend and brother,

A PRESBYTER OF NEW JERSEY.

Feb. 21st, 1841.

THE CHURCHMAN.

SATURDAY, FEBRUARY 27, 1841.

THE ROMANCE OF GAMBIER.

Our readers have been apprized by our advertising columns that Bishop M'Ilvaine some time since published a book about "Oxford Divinity" and "Justification by Faith." We have never read it, being satisfied, by the author's almost heretical charge on het latter subject, of his utter incompetence to point out the errors—if any there be—into which the Oxford Divines, as they are called, have fallen. In the Gambier Observer, however, of the 13th inst., we find copious extracts from the Bishop's late work, and among them the following, which in justice to the Church we do not hesitate to pronounce a mere piece of romance:

"This lamentable change in the doctrinal character of the divines of the Church of England, must be considered as having received one of its earliest impulses from the writings of that learned foreigner, Hugo Grotius. The peculiar views of that author on justification, lacked no favor in Archbishop Laud. Sheldon, after the restoration, renewed their influence. They were rescued from the disgrace of being associated with the rapidly growing irreligion of that age, by finding in the main, a most learned and vigorous champion in that truly excellent prelate, Bishop Bull. This eminent divine had commenced his studies in divinity under a Puritan and Non-Conformist, named Thomas. Recoiling from the Antinomianism which he perceived to be rapidly growing up under the extremes of doctrine to which many of that way had gone, he became a devoted reader of Grotius and Episcopius, associating with those writers the works of Hammond and Jeremy Taylor, wherein he perceived no little sympathy with the former, on the subject of justification. In the year 1669 was first published his Harmonia Apostolica, for the reconciliation of the Epistle of St. James with those of St. Paul, in reference to that matter. By this work, far more than any other, was the standard of orthodoxy, among the divines of the Church of England, on justification and its kindred subjects, reduced to that low degree which afterwards reigned so widely in the times of the Non-Jurors, and which went on debilitating and exanimating the religion of the Anglican Church; till, in the latter part of the last century, by 'the renewing of the Holy Ghost,' there took place the contemporaneous and connected blessings of the revival of true, spiritual piety, and the return of the teaching and preaching of the doctrine of the reformers, as to the sinner's justification before GOD."

Nothing more probably is known of Mr. Thomas than what is contained in Nelson's Life of Bull, and Mr. Nelson informs us that Mr. Thomas was "rector of Ubeley, in the county of Somerset, to which preferment he was advanced by the free and unsolicited bounty of Thomas Egerton, Baron of Ellesmere, and Lord Chancellor of England;" and he adds, that "he was always reckoned a Puritan, and closed with Presbyterian measures," &c. Does Bishop M'Ilvaine think that *to be* and *to be reckoned* a Puritan are the same thing?

But Mr. Bull, saith this deponent, "recoiling from the Antinomianism" of his times—with which, by the by, he had never been tinctured—"became a devoted reader of Grotius and Episcopius, associating with these writers the works of Hammond and Jeremy Taylor, wherein he found no little sympathy with the former on the subject of justification." Why not state the fact simply and fairly as Nelson gives it? who says that Mr. Bull in his youthful days, and while under the care of Mr. Thomas, "grew more and more out of conceit with that sort of divinity, [the Calvinistic, which Mr. Thomas recommended,] and applied himself to the reading of other books, such as he relished better and were more adapted to his genius; such as Hooker, Hammond, Taylor, Grotius, Episcopius," &c. Why represent an incidental statement of Bull's biographer in relation to his juvenile studies, as an illustration of the temper and principles of the palmary work which was the fruit of his maturer years? Why suppress the name of HOOKER, and insinuate that Bull took his doctrine of justification first from Grotius and Episcopius, and relished Hammond and Taylor because he perceived in them "no little sympathy with the former," on this particular subject? The reason is obvious: Grotius and Episcopius have laid themselves open to the charge of favoring the Socinian and Arian heresies; and therefore to father on them the doctrine of justification as held by the best of our Church divines, is an effectual way to discredit it.

Grotius and Episcopius were very learned Protestants and anti-Calvinists; and they might, therefore, well receive the sympathy, to some extent and on some points, of Laud and Bull; who, however, were no more Arminians than Calvinists. But what proof is there that they turned aside these divines from the rule of their Church on the fundamental doctrine of justification? Coleridge poetizes about the Grotian divines of the Church of England, and taxes some who give no countenance to his mysticism, with squaring their doctrines *ad normam Grotianam*. Does Bishop M'Ilvaine chime in with the youthful devotees of Oxford, and turn the oracles of Alexander Knox and Coleridge against their own beloved and martyred Laud? A shrewd *coup de main*, certainly; but what if it should be found to have more of policy than truth?

"The peculiar views of that author [Grotius] on justification," says Bishop M'Ilvaine, "lacked no favor in Archbishop Laud;" and Bishop Bull, it is distinctly asserted, became their "vigorous champion." It is unfortunate for Bishop Bull that his noblest works are written in Latin: had they been written in English, they would be generally read; and if so read, the very *first chapter* of the Harmonia Apostolica would have saved Bishop M'Ilvaine from hazarding so strange an assertion. Bishop Bull says:

"In the first place, the word *justify* (δικαιοῦν in Greek, answerable to הצדק in Hebrew) is taken by St. James in its more usual, i. e., its *forensic* sense; for to *account* or *pronounce just*. For the man is little less than blind who does not see that this, in the sacred Scriptures, and especially in the New Testament, is the most obvious and familiar signification of the word. So that I am surprised to find that a learned author, and otherwise very well deserving in this same doctrine of justification, should deny this, and strenuously contend that the word *justification* almost always, in this question, (especially when it is ascribed to faith,) is used to signify moral purification or liberation from the habits of sin. Grotius, indeed, (for I allude to him,) confesses that the word *justify*, in the second chapter of St. James, means *to treat one as just*; and adds, that the whole context necessarily requires this sense. But he totally denies that this is the usual sense of the word, especially in St. Paul's epistles. I shall, however, be easily able to prove (although another place might be more suitable for the purpose) that the word *justify* is constantly and almost always used in the New Testament in the sense which I have mentioned."

Bishop Bull continues through the remainder of the chapter thus to combat, in the very pith of the question, the error of Grotius; and he pointedly and emphatically declares, in the end of the same chapter, that the fact of the word *justify* being constantly used in the Scriptures in the *judicial* and not the *moral* sense, is of essential importance, *ut pontificiorum strophis occurratur*, to counteract the wiles of the Papists.

Bishop Bull teaches that the word *faith* in St. Paul's epistles, when justification is attributed to it, must be understood to include obedience, or all the works which flow from faith. In the second dissertation of the Harmonia Apostolica, (cap. 4, sect. 10,) we find him on this capital point again at variance with Grotius; who reprobates the view that Bishop Bull has adopted, and contends that nothing is plainer, than that in St. Paul *faith* is everywhere distinguished from the love or obedience which flows from it.

In sect. 5, respon. 16, of the Examen Censuræ, (in which the same subject is continued,) we find Bishop Bull torturing his Calvinistic opponent with the vexatious fact, that in regard to the interpretation of the cardinal text on which his view of justifying faith turns, he (Bishop Bull's opponent) is found to make common cause with Socinus and GROTIUS; and expressing at the same time his sorrow that Grotius is to be found in such company.

It is well known that the Papists and Socinians have some points of agreement in the doctrine of justification; (particularly in the opinion that the Scriptures use the word justify in the *moral*, and not in the *judicial* or *forensic* sense;) and it is alleged that Mr. Newman and his associates agree therein with the Papists. If this be so, assuredly Bishop M'Ilvaine takes an odd way to prove it, by granting them in the outset the support of Hammond, Taylor, Bull, and the majority of the Church of England divines. It is not thus, we opine, that Shuttleworth, Faber, and Townsend, have conducted the argument. But to return:

Why could not Bishop M'Ilvaine state from Nelson the plain historical facts in regard to the occasion and production of Bishop Bull's celebrated treatise? Nelson tells us that when the treatise first appeared, (shortly after the Great Rebellion,) the minds of men were "wonderfully unsettled" on the subject of justification: that "a multitude of books had been written by the best men of the several parties;" that "many groundless inventions * * and foolish contests had been started, that could have no other end than to raise a dust;" and that the work of Bishop Bull, which, after the discussion that attended its first publication had subsided, was generally confessed by the best judges to be a satisfactory exposition of the sense of the Articles and Homilies on this subject, grew out of a sermon on St. James ii. 24, which was prepared in the ordinary course of parochial duty, and with a view to guard his people against the distractions and Antinomian extravagancies to which they were exposed.

In preparation for the work, says his grave and pious biographer, "he read over the New Testament, but more especially the epistles, consulting the ablest commentators as he went along, and weighing their arguments indifferently, without respect to the party or communion they lived in. And still for further satisfaction of what was believed by the primitive Christians, in this great concern for obtaining a title to eternal happiness, he omitted not to consult the best lights of antiquity and venerable lights of the Church. With the same view was the Liturgy, the Articles, and the Homilies of our Church, read by him; and diligently compared with their established rule, *the written word of God*, together with the truly ancient and Catholic interpretations thereof."

So much for Bishop Bull's being a disciple and "vigorous champion" of Grotius in the matter of justification. But perhaps he took lessons of Episcopius? Who that ever read the Judicium Ecclesiæ would dream of such a thing? The romance of Gambier, has not even the common place merit of romances, by being "founded on fact." To do it justice, however, it does not lack for the marvellous: for only think of Bishop Bull taking the virus of Socinianism from Grotius and Episcopius, and inoculating therewith all the divines in the Church of England and America, from the non-juring Hickes and Kettlewell, down to Dehon and Hobart, who have modelled their preaching on the principles which he so ably advocated! And then the *denoument* is such a touch of agreeable surprise as sufficiently compensates for the want of probability or historical verity: for after the poor church was debilitated and examinated *ad deliquium*, then came the grand awakening of justification by faith according to the gospel of Whitfield and Wesley, Newton and Scott, Simeon and Bishop M'Ilvaine; and then truly was "the revival of true and spiritual piety, and

the return of the teaching and preaching of the doctrines of the Reformation !"

In sober earnest, we are constrained to say that the passage which we have quoted from bishop M'Ilvaine, is a perversion of historical truth ; adopting and strengthening one of the most virulent and groundless errors by which the minds of Presbyterians and Congregationalists have been prejudiced against the Church. Bishop Bull, as Bishop M'Ilvaine intimates, wrote expressly to check the Antinomian licentiousness of his age. Is it probable, then, that his writings should inculcate a low standard of piety, or favor any sort of laxity in the faith and practice of Christianity ? The very reverse of this, as is known to every student of Bishop Bull, is unquestionably the fact. Nowhere in the compass of modern theology, are there to be found writings more deeply imbued with the severe spirit of the primitive Church, or more firmly and consistently opposed to all rationalizing and Socinianizing tendencies, than those of Hammond, Taylor, and Bull, and the eminently holy, conscientious, self-sacrificing and suffering ministers of Jesus who followed them, the Nonjurors. Their error—if error they had—was in exacting too severe and too high a standard of spirituality ; the awful announcement being ever present to their minds, and pervading with its hallowing energy the whole of their lives and writings. "Strait is the gate and narrow is the way that leadeth unto life, and FEW there be that find it !"

If the views of Grotius and Episcopius, and the followers of Arminius, did indeed find favor with a portion of the divines of the Church of England, and show themselves in their natural fruits of debility and exhaustion—and we are far from denying the fact, although we think that both Bishop M'Ilvaine and the Oxford divines are disposed to paint it in exaggerated colors—let justice be done, and the blame rest where it is due. It was not till after Hammond, and Taylor, and Bull, the true and worthy representatives of the Anglican Reformers, had passed from the stage, nor until the seven bishops who were sent to the tower for their protest against the popish measures of James II., were ejected from their livings, and such Low Churchmen as Burnet, White, Kennet, and Hoadley, came in their place, that the blighting influence of Grotius and Episcopius, began to be felt. Where in the English language is to be found a more indignant and withering rebuke for looseness in regard to the faith of the Holy Trinity, the atonement, and this very doctrine of justification, than Leslie the Non-juror has administered to Burnet and Tillotson ? And yet the best defence that Waterland, who was constrained to speak as softly as possible, can make for Tillotson, in regard to one of his most offensive discourses, is, that "he seems to have followed his author too close ; the most exceptionable part of his sermon being almost a verbal translation of Episcopius."* Could any thing like this be shown in regard to the divines of the Church in the 17th century, we would submit in silence to Bishop M'Ilvaine's imputation. But as nothing of the kind can be shown, we would beg distinctly and seriously to press on the consideration of Bishop M'Ilvaine and his friends, the fact that the sympathy with the views of Grotius and Episcopius, of which they justly complain, and all the low views of piety that grew out of them, cannot, with any show of truth or justice, be ascribed to Bishop Bull and his contemporaries ; but must be confessed in all fairness to have originated with the Low Church latitudinarian divines who succeeded them.

P. S. The following extract from Bishop M'Ilvaine's book, is given also by the Gambier Observer, in immediate connexion with the other quoted above :

"But greatly as the Antinomian abuses during the time of the Commonwealth, followed by the general languor in regard to religious doctrine which the excitements of that stormy period had left upon the public mind, and the flood of licentiousness which ensued, had prepared the way for the gradual reception of such doctrines as were taught by the disciples of Bull, going beyond their teacher ; the famous work of that great master did not appear without arousing the strongest opposition to its doctrines as an abandonment of the principles of the reformation, inconsistent with the Articles and Homilies of the Church of England, and essentially in agreement with the vital principle of Romanism. 'There was presently (says Nelson, in his Life of Bull) no small alarm both *in* the Church and *out* of it, from Mr. Bull's performance, as if the Church of England and the whole Protestant religion, were by it, in danger. For his departing herein from the private opinions of some doctors of our Church, was by several, interpreted for no less than a departing from the faith by her delivered : hence there arose in the Church no small contention whether this interpretation of Scripture were conformable to the Articles of Religion, and the Homily of Justification therein referred to ; some maintained with our author that it was ; some doubted about it, and others downright denied it, and condemned it as heretical. There was many a hard censure passed upon the book—yea, there were not wanting then, even men of some eminence in our Church, who with all their might opposed him, probably out of a well-meant zeal, and would certainly have overwhelmed him in his doctrine, had it been possible."

Considering that Nelson, an eminently conscientious and careful author, wrote as a biographer, and with a singularly scrupulous desire to give his readers *historical truth*, and not his *own opinions*, we cannot but regret that the words "though in obedience to her *rule*," are omitted by the bishop after the words "doctors of our Church :" and still more, that by the omission of an entire paragraph, without any mark to indicate the omission, the word "hence" in the bishop's quotation, by no means brings to the reader's mind the whole of the real cause to which Nelson intended it to refer. We give the entire passage from Nelson, and leave the matter to the reflection of the candid reader.

"But notwithstanding all this caution of his, in the treating of this point, that had been rendered so abstruse, more by the laborious disputations of divines, than by the nature of the thing itself, or of the revelation concerning it ; there was presently no small alarm both *in* the Church and *out* of it, from Mr. Bull's performance, as if the Church of England and the whole *Protestant* religion were by it, *in danger*. For his departing herein from the private opinions of some doctors of our Church, though in obedience to her *rule*, was by several interpreted for no less than a departing from the faith by her delivered ; and his method of reconciling the *two apostles of our Lord*, how plain soever in itself, could not be made so plain, but that many being zealously affected for the names of Luther and Calvin, whom they regarded as the *two apostles of the reformation*, would be ready to take offence at it ; as the event indeed proved.

"Upon an impartial inquiry into the grounds of this offence taken, it evidently appeared, that this was the very chief stone of stumbling, viz., the honor of the *first reformers*. And it seemeth moreover that this essay for union, by taking the *middle way*, could not please any of those zealous gentlemen, who never can think themselves safe enough from one extreme without they run into the other. Some there were more wise and learned than the rest, who yet approved it not, that they might not appear guilty of innovating, as they called it. And it could not be digested by them, either because it was not at first so very perfectly understood by several of our own divines, any more than by the dissenters from our communion, as most of the Presbyterians, and many Independents and Anabaptists ; or else because the prejudices which a great many worthy persons among us had sucked in from the narrow systems of *modern divinity*, and who had, during the great rebellion in Church and State, been educated in the Presbyterian and Antinomian notions, were too strong for them entirely to overcome, even with the help of the clearest light.

"Hence in the same year there arose in the Church," &c.—*Nelson's Life of Bull, pp.* 86, 87.

* Advice to a Young Student : Works, vol. vi. p. 319.

We have found it impossible this week to make room for any further account of Mr. Dusenbery's proposition in regard to St. Matthew's Hall.

Bishop Doane has published a letter in the Banner of the Cross, calling on the Rev. Mr. Boardman of Philadelphia to sustain the allegation made in his late sermon on Romanism, that "a large and learned body of the clergy, (embracing the leading ecclesiastical teachers at the ancient university of Oxford,) have returned to some of the worst errors of Popery, and are employing both the pulpit and the press with prodigious efficiency, to give them currency among the people."

Will the Banner of the Cross send us the number of his paper which contains Bishop Hopkins' correction of an error in relation to the act of Parliament opening the English pulpits to our clergy ?

Few things have given us more pleasure than the request to publish the annexed documents. The unprincipled wretches, to whose malignity the peace and comfort of an amiable and worthy clergyman have been sacrificed, were tried for *libel*, as well as *conspiracy*; and the attempt to sustain the libel, was pronounced by the court to be the most total failure that had ever been known. Of the causes which have retarded the issue of the ecclesiastical proceedings, (pending which we felt it incumbent on us to be silent,) it is needless to speak. Suffice it to say, that the result (as evidenced in the bishop's letter) is in the highest degree satisfactory ; and we tender our sincerest congratulations to the Rev. Mr. Verren, on his triumphant escape from one of the foulest plots that was ever laid to injure the reputation of an honest man.

(COPY.)

Franklin-street, February 16, 1841.

Rev. and dear sir,

I can hardly express to you the satisfaction and joy with which, on my return, a few minutes since, from the Theological Seminary, I received from the Committee appointed, agreeably to the Canons, to investigate your case in the matter referred to them, the inclosed instrument of entire exculpation. This new evidence of the groundlessness of the accusations brought against you—although not necessary to the confirming of a confidence in you, which I had determined should be forfeited by nothing short of conviction—is nevertheless an issue which I consider well worthy of all the solicitude and anxiety which the painfulness of the case, and its unavoidable delay, have occasioned me.

I most sincerely congratulate you, and beg you to be assured of the continued prayers in your behalf, personally and officially, of

Your faithful friend and brother in CHRIST,

(Signed) BENJ. T. ONDERDONK.

Rev. Mr. Verren.

[We have not room for the report ; which indeed it is of no importance to publish in our paper.]

I hereby certify, that the above is a true copy of a communication this day received by me from the Rev. Manton Eastburn, D. D., and subscribed in the proper handwriting of the Rev. Manton Eastburn, D. D., the Rev. Lot Jones, and the Rev. Joseph H. Price, Presbyters ; and Don Alonzo Cushman, and Stephen Cambreleng, Laymen ; appointed by me, agreeably to the Canons, to examine into the allegations therein mentioned.

(Signed) BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

New York, February 16, 1841.

Dr. Greenwood, of King's Chapel, Boston, has published a new edition of the Arian liturgy used in his congregation. In a letter to the editor of the Christian Register, Dr. G. says : "The conservative tendencies of a liturgy are well known, and in these speculative times are among the reasons why I value mine. If any gentleman coming into my pulpit should see fit to *preach* some new philosophy, he at any rate cannot *pray* it. I am saved from that trial." So ! Dr. Greenwood's liturgy is good to save his people from "new philosophy !"—and pray, how old is Dr. G.'s philosophy ?—but the liturgy of the Catholic Church, consonant to the Scriptures as explained by the unanimous consent of the fathers and the four general councils, is not good to save its members from heresies ! Whatever is new in religion is false : Dr. Greenwood and his people seem at length to have learned this first lesson in the Christian primer ; and we have only to express the hope that they may go "up, up, up," by the several steps, to the perfection of the Catholic faith.

KEMPER COLLEGE.—It is gratifying to know that this institution, through the labors of our indefatigable missionary bishop and his zealous associates, is now in a flourishing condition. But for the late commercial reverses which have prevented some good friends of the Church from redeeming the pledges which their generosity prompted them to make, the college would be free from embarrassment. As it is, some two or three thousand dollars are needed in order to complete the buildings which are begun ; and when this sum is subscribed, the college will be permanently secured and sufficiently endowed to support an able faculty. We consider the prosperity of the Church as intimately concerned in Bishop Kemper's plans, and earnestly pray that the sympathies and co-operation which have been hitherto extended to him, will not fail him at the very moment when they are most needed, to crown his efforts with success.

We offer these remarks as introductory to the following report of President Crane to the Bishop :

KEMPER COLLEGE, Jan. 1st, 1841.

Rt. Rev. and dear Sir,

In compliance with your request it becomes my duty to make to you a statement of the progress and present condition of Kemper College. It is now about a year since I entered upon the discharge of my duties here ; and of course, it will be understood, that to this period only, the statements which I have to make will be strictly confined.

1. Kemper College embraces two departments—the Grammar School, and the College Classes. The course of instruction in the Grammar School includes all the branches of English education, French, Spanish, and German, together with Latin, Greek, and the Mathematics, preparatory to admission into the College. The course of study in the College extends through a period of four years, and is the same as that in the Colleges of New-England.

2. On arriving here, I found eighteen pupils, all belonging to the Grammar School. Now there are forty in all. Thirty are in the Grammar School, and eight in the College. Of these last, six are in the Freshman, and two in the Sophomore class.

3. For some months after my arrival, the duties of government and instruction were divided between myself and the Rev. Mr. Hommann, then Chaplain of the Institution. Now, the Faculty consists of the President, the Professor of Latin and Greek, and the Tutor in Mathematics, who are assisted by a Teacher in French, and three Prefects. The Rector of Christ Church, St. Louis, gives the Institution the benefit of his assistance once a week, as Professor of Rhetoric and Belles Lettres.

4. In the government, the attempt is made to combine kindness, watchfulness, and firmness ; and as far as possible to make the discipline of the Institution such as a judicious and pious father would exercise over his sons at home. Of recitations, conduct, and attendance on all appointed exercises, a daily record is kept, and stated reports are sent to parents. Thus far the system has been successful, beyond expectation. Order, diligence and punctual attendance have been secured, and very little punishment has been required.

5. When I arrived here, there was one building, about 75 feet long, and three stories high ; sufficient to accommodate for study, eating and sleeping, about twenty-five pupils.—There was also, a house for the President, and another building partly finished, for other officers. Two wings have since been added to the main edifice, each 75 feet long, and three stories high, with a piazza to all in the rear. One wing is now nearly ready for use. They are of brick. Two houses, suitable for washing and storing, have also been erected. The buildings now under contract, when completed, will accommodate not far from eighty scholars, with the requisite officers. This addition to the buildings of the Institution was necessary to its continued existence. With the limited accommodations before possessed, it could not permanently support itself. With the enlargements now making, it is believed that it will be able to meet its current expenses, and before long do something more. It is not necessary for me to add, what you well know, that for the means of defraying the expenses of these buildings, we have been, and still must be, indebted to the kindness and liberality of our Christian brethren in the East.

6. The position of the Institution is well chosen. It is healthy. It is pleasant. Near the city of St. Louis, in the centre of the great valley of the Mississippi, it is easy of access at all times, and from almost any distance ; and is surrounded by a country rapidly filling up with an enterprizing population. The advantages possessed by an Institution thus situated, must be seen by all ; and when its benefits shall begin to be felt by the people of the West, it may then confidently look to them for support. For the present, however, reliance must be placed on those who have begun this noble enterprize, to sustain it and carry it forward.

7. Our first want now, is a chaplain. That system of education is essentially defective, which looks only to this life. By neglecting the eternal, and therefore the highest interests of its pupils, it fails to secure, in the fullest extent, even their present happiness and usefulness. The full development of man's moral nature is essential to his highest perfection.—To produce such developement, all the teachers may, and must unite their influence ; but experience has shown, that to do it effectually there must be some one to whom the duty is specially assigned—to whom the pupils will look as their spiritual guide, and who will have time, disposition and ability, faithfully to perform this all-important task. The other branches of education have their appropriate teachers. Let it then be asked, is it right, in a Christian Institution, to leave the moral training of the pupils unprovided for, or at best to the occasional attention of those who are solely responsible, and to the extent of their power, for other duties ? There is also a special reason why there should be a chaplain here. For several miles around the College there is no church, and the population is rapidly increasing. Many of our neighbors now attend our service at the College, and many more would do so, were there a chaplain who, in the intervals of his duty at the Institution, would go round among them, carrying to them his message of heavenly love and mercy, and inviting, encouraging, and persuading them to attend upon his public ministrations. He might also establish Sunday schools in different neighborhoods, and in this much needed work he would be gladly aided by many of the students, and by the officers, as far as other duties would permit. In short, I can hardly think of a position where a zealous and well instructed minister of CHRIST would be more useful. On the young minds of the pupils, he would be constantly exerting an influence for good to themselves and to the Church. Great numbers of children now untaught, would soon be instructed in Sunday schools, and both parents and children would be induced to attend the public worship of GOD. Thus the College would become, what it ought to be, a central point, from which the bright beams of learning and religion would be constantly radiating.

8. One leading object of the founders of this Institution is understood to be, the education, in all its parts, of young men for the Christian ministry. The wisdom and the necessity of this design will be seen from the fact, admitted by all, that to have an efficient ministry in the West, that ministry must be taken from, and educated in, the midst of its own population.—Should the steps already taken secure us the services of a Theological Professor, our most pressing want will then be a dwelling for his residence. The most desirable mode of supplying this is to erect a suitable house on the College lands. The Theological Department thus provided for, would soon become an efficient agent in extending the Truth and Church of GOD throughout the West ; and among other beneficial results could hardly fail to have an immediate and powerful influence in directing the thoughts and purposes of the College students to the ministry of the Gospel.

9. Though this letter is already extended to an unexpected length, I cannot forbear to add, that we are greatly in want of books, and philosophical apparatus. To those who have already aided us in this respect, our thanks are due, and are most heartily given. Are there not, however, duplicates and other volumes of valuable works in the old and large libraries of many of our friends, which could be spared without loss to them, and would be of great use in our possession ?

In conclusion, allow me to say, that the present is an important crisis with our College. Thus far it has more than fulfilled the expectations of its friends. It has been steadily gaining in numbers and in reputation. If it can hold on this progress a little longer, it will, with GOD'S blessing, be placed on a firm basis of permanently increasing usefulness and honor. Much, indeed, will depend on the ability and faithful labor of the College officers. But they cannot work without means. They must have books, and apparatus, and suitable buildings, or all their efforts will be in vain. With these they may hope to be successful ; and to be the humble agents of the Church's bounty in laying, broadly, deeply, and permanently the foundation of an Institution to which our Church and country may hereafter look for a continually increasing amount of good.

Truly and respectfully yours,

S. A. CRANE.

The present contract will in a few weeks call for at least $2000 more than are in the Treasury. That sum would relieve the Trustees for some time.

The communication in another column, of the Rev. Mr. Ogilby, ("A Presbyter of New Jersey,") possesses historical value as well as present interest.

TO CORRESPONDENTS.

Philarchæus (two numbers) received.

"W. A." in continuance on Chillingworth is received. Also Maraquita, "B. F. T.," and "M. A. M." "M. N." in our next.

INTELLIGENCE.

Fire at Jubilee College—singular circumstance.—Robin's Nest, the residence of Bishop Chase, is one mile from Jubilee College, the bottom lands of Kickapoo Creek, covering the greater portion of the intervening distance.—The Bishop rides over every few days to see that all things go on straight. During the recent very cold weather he appeared at the chapel, and remarked to the occupant, Rev. Samuel Chase, "What if a fire should break out here—how are you to get water to put it out ?" (As yet there is no water on the hill, and the water for family use is haled from a spring at some distance in small quantities, as larger ones would freeze.) Mr. C. replied that they would have to do the best they could. "Well," said the Bishop, "let a large cask full be haled immediately and put it in the cellar, where it cannot freeze, to be ready for a fire. We don't know how soon one may happen." The water was haled accordingly, and deposited as directed. The following night, Mr. Haskell, who slept in the second story of the chapel, was awakened by an unusual smoke in his room, and descending by an outward passage, went quietly to the room of Mr. C. and desired him to rise, as there was "trouble somewhere." Mr. C. arose instantly, and on stepping into the yard beheld the lower room of the chapel filled apparently with flame. Taking a closer survey, they saw that the floor directly in front of the fire-place was in a blaze, but that happily it had not yet communicated to the walls. Repairing to the cellar they took each a bucket of water, and entering the room extinguished the fire in a moment. So rarified had the air in the room become, that it required an effort to push open the door, which immediately afterwards swung to with violence. Had the room been less tight, or had the fire been discovered half an hour later, it is probable that the noble edifice would have been consumed.—*Peoria Register.*

Episcopal Visitation.—We are happy to learn that Bishop Griswold, on Sunday last, (14th inst.) was able to hold a confirmation in Grace Church. The bishop made an impressive address to the candidates, and administered the solemn rite to twenty-five persons.—*Church Witness.*

Of one hundred and eighty-seven persons who have graduated at Washington College since 1827, fifty have taken orders in the Church, and of these, twenty reside in Connecticut.

Bishop M'Coskry is appointed preacher before the Board of Missions, at its annual meeting in June next, at Philadelphia, and the Rt. Rev. Dr. Elliot, Bishop elect of the Diocese of Georgia, his substitute.

A parish has been organized, by the election of a vestry, and the adoption of a form of Charter, at Williamsport, Lycoming county.—The name chosen is *Christ Church*. A good beginning has been made in a subscription for a house of worship.—*Banner of the Cross.*

On the morning of the 14th inst. Bishop Onderdonk confirmed thirteen persons in Gloria Dei, and in the afternoon eleven in St. Thomas' Church.—*Ib.*

The Rev. C. W. Andrews, the late rector of St. Andrew's Church, Pittsburgh, whose failing health compelled him to resign that station, purposes visiting our missionary stations in Africa. We hope he may find restoration for his health, and future ability for greater usefulness.—*Episcopal Recorder.*

BISHOP DELANCEY'S APPOINTMENTS.

Sunday, March 7, Trinity, Geneva, (ordination,) A. M.

Sunday, 14, Trinity, Seneca Falls, (confirmation,) A. M.

Sunday, 28, Trinity, Geneva, (confirmation,) A. M.

Saturday, April 3, St. James', Skaneateles, (confirmation,) 11 o'clock, A. M.

Sunday, 4, St. Peter's, Auburn, (confirmation,) A. M. and P. M.

Good Friday, 9, St. Paul's, Allen's Hill, (confirmation,) A. M.

DIED,

In the town of Nantucket, Mass., on Sunday morning the 7th. inst., of pleurisy, MRS. EUNICE JENKS, widow of the late Mr. Samuel Jenks, aged 67 years.

CALENDAR.

FEBRUARY.

24. The First Day of Lent, commonly called Ash-Wednesday ; and St. Matthias the Apostle.
28. First Sunday in Lent.

MARCH.

3., 5., 6. } Ember Days.
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Fifth Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County. Quinquagesima Sunday, February 21, in St. George's Church, Flushing, admitted to Deacons' Orders, Jedidiah Huntington, M. D., Assistant Professor of Rhetoric and Intellectual Philosophy in St. Paul's College, College Point. Morning Prayer was read by the Rev. John F. Schroeder, D. D., Rector of St. Ann's Hall, assisted by the Rev. William F. Walker, of Troy, who read the Lessons ; the Sermon preached by the Bishop ; and the candidate presented by the Rev. William A. Muhlenberg, D. D., Rector of St. Paul's College.

NOTICES.

CITY MISSION INFANT SCHOOL—No. I.

A Sermon will be preached by the Rev. Mr. Haight on Sunday Evening, Feb. 28th, in the Mission Church of the Holy Evangelists, Vandewater street, for the benefit of the Infant School, attached to that Church. Service to commence at half past 7 o'clock.

Should the weather prove unfavorable on that evening, the Sermon will be postponed until the following Sunday evening.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The sermon before this Society, which was postponed on Sunday evening last, on account of the indisposition of the preacher, (the Rev. J. W. Cook,) will be preached on Sunday evening next, in the Church of the Annunciation, corner of Prince and Thompson streets.

A collection will be made in aid of the funds of the Society. Services to commence at half pest seven o'clock

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The Missionary with sincere gratitude acknowledges the receipt of the following donations, &c. for the poor.—From Doctor Huntington, of St Paul's College, a bundle of clothing, and $3 ; by the hands of Thomas C Butler, Esq. from Mr O B Keith, the communion alms of St Paul's College, $17 ; by the hands of Mr Sparks, from a lady, $1 and a bundle of clothing.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street ; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs ; Swords, Stanford & Co, 152 Broauway ; or at the residence of the subscriber.

B. EVANS,
Missionary at Large, No 7 Third Avenue.

Feb. 24, 1841.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the poor :

From a Friend, $20.

The Missionary is constrained to state the urgent need of further assistance for the sick and destitute. Every article of clothing at his disposal has been distributed ; and many cases remain unsupplied, where aid is indispensable, to enable individuals to attend public worship. Garments, or materials from which they can be made, will be received with great thankfulness.

☞ Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway ; J. A. Sparks, office of the Churchman, 111 Nassau street ; at the Depository, 28 Ann street ; or at the residence of the missionary.

LOT JONES,
Feb 23, 1841. 192 Allen street.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums :—

From Mrs J J, donation, $5. Cash, Miss O, 3 and 2 don, $5. Robert Gracie, don, $2 J B Herrick don, $10. Cash, Mrs S, don, $3. Rev W C Mead, annual, $2. B E Staats, don, $2. Charles Kellogg Ann Arbor, $2. C $1, books sold 1 25. Rev F H C, $2 25. John Stearns, M D, annual, $2. J H, donation, $5. Bible, Prayer book and Tract Society of the Theological Seminary, $5. Haynes Lord, don, $2. D P Lord, don, $1. Benjamin Graham, don $1. D M Stebbins, don, $2. W M, don, $5. Cash, don, $1. Collection, Church of Nativity, Rev A Ten Broeck, Rector, $5 10. Female Episcopal Bible, Prayer book and Tract Society, Charleston, annual, $2. A lady, $5. Mrs Sarah Sherred, don, $2. Total $71 35.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

New York, Feb. 24, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Mrs J J, don $5. Cash, Miss O, 3 and 2, don, $5. do, Mrs G, don, $2. Mrs Lydig, don, $10. Csah, Miss F, don, $10. Cash, Mrs S, don, $2. Mr J B Herrick, don, $10. B E Staats, don, $1. Rev F H Cumming, annual sub, $2. Bible, Prayer book and Tract Society, Theological Seminary, $5. Cash, $1. A Lady, $5. Female Episcopal Bible, Prayer book and Tract Society, Charleston, for Tracts, &c, $29 82. Collection in All Saints' Church, Rev B I Haight, Rector, $50. Mrs Sarah Sherred, don, $2. Total, $139 82.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. Butler, Agent.

New York, Feb. 24, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 10th inst., has received the following contributions, viz.

By the hands of Rev W F Halsey, rector, the amount of a collection in St Paul's ch, Mount Vernon, Ohio, for domestic missions, $40. Remitted by James Howard, esq, receiving agent at Baltimore, from the Bible class of Christ ch, Cambridge, Md, per Rev J A McKinney, for domestic missions, $50. By the hands of Rev C H Page, from St Matthew's ch, Jefferson co, Ky, $12. By the same hands, from St Paul's ch, Jeffersonville, Ia, a missionary station, $8. By the hands of the Rev Henry Waterman, rector, offerings of St James' ch, Woonsocket, R I, for domestic missions, $35. From the Sunday school of the same ch, $8 75. Donation for domestic missions from a young girl in Indiana, per Rev S R Johnson, $5. By the hands of the Rev B M Yarrington, collection in Christ ch, Greenwich, Ct, for domestic missions, $27. By the hands of the Rev S G Hitchcock, collection in St Paul's ch, Woodbury, Con, for domestic missions, $12. By the hands of the Rev J W Hoff, rector of Christ ch, Georgetown, D C, a special contribution of a few individuals in aid of the Domestic Committee at this exigency, $70. By the hands of the Rev Dr Whitehouse, part of the annual collection in the parish of St Luke's ch, Rochester, W N Y, for missions—for Illinois 14, Missouri 11, Maumee City 5, general domestic purposes 100—$130. By the hands of the Rev Ed F Berkley, rector of Christ ch, Lexington, Ky, the amount of a collection, being the first in a system of quarterly collections, $89. By the hands of the Rev J B Britton, contribution of St Paul's ch, New Albany, Ia, a missionary station, $4. By the hands of Charles Tomes, esq, treasurer, a quarter's payment due Oct last to the domestic mission fund, from the Young Men's Auxiliary Society, viz. to Tennessee 62 50, Missouri 62 50, Oneida 62 50—$187 50. By the hands of the Rev John Brown, rector, collection in St George's ch, Newburgh, N Y, $28. By the same hands, from a daughter of the Church at the South, $10. By the hands of the Rev Charles Goodrich, rector, from the parish of St Paul's, New Orleans, La, $110. By the hands of Daniel Ravenel, esq, receiving agent in Charleston S C, from the Rev P T Keith, offerings of Prince George's, Winyaw, $14 50. By the same, from Bp Gadsden, contribution of St Philip's ch, Charleston, $210. By the same from the Rev C C Pinkney, jun, (through J Ladgen & Co,) a contribution of Christ ch, Greenville, S C, $35. By the same, the Rev Paul Trapier's contributions from the following sources, viz, Charleston Monthly Missionary Lecture, 34 23—from an Epiphany offering at same, 16—church offering at St Michael's church, 31—from a member of St Michael's ch for missions in Tennesse 50—from Female Bible class of St Stephen's chapel, 40—$171 23. Remitted by George Rowland, esq, Norfolk, from Trinity ch, Portsmouth, Va, Rev John H Wingfield, rector, a collection, $10. Remitted by the Rev A Shiras, of Wickliffe parish, Va, of which from a friend to dom missions 5, and 2 50 the savings of a child, $10. From W K Lathrop, esq, Cazenovia, W N Y, per Mr F S Winston for dom missions, $10. Offerings of Christ ch, Trumbull, Con, for dom missions, forwarded at the request of the Rev G Tomlinson, $20. By the hands of the Rev Robt A Hallam, rector, received as a donation from the Ladies Sewing Society of St James' ch, New London, Con, 50—part of monthly collections 12—the gift of an aged lady 3—and 10 a special donation to aid the congregation at St Charles, Mo, in building a ch—$75. By the hands of the Rt Rev Bishop Kemper, from Miss Ann Fleming of Philadelphia, $2. By the Rev Andrew B Paterson, rector, collection at Trinity ch, Moorestown, N J, on Sunday, Feb 14, 1841, after a sermon by the rector, for domestic missions, $10. By the hands of L Thomas, treasurer, the amount of a collection in St John's ch, Georgetown, D C, for dom missions, $5 50. By the hands of the Rev F H Cuming, the amount of a collection in St Andrew's ch, Ann Arbor, Mich, for dom missions, $10. By the hands of Rev Dr Crocker, from a female communicant, accompanied by the following note : "Dr Crocker—dear sir, will you please to send the enclosed $5 to the domestic missionary committee as soon as convenient ? It is a part of the savings from the last year's allowance of $50 for the supply of my wardrobe"—$5. From Stewart Brown, Esq, for dom missions, $50. By the hands of J Hathaway, esq, warden, collection in Zion ch, Rome, W N Y, on Sunday, 14th Feb, 1841, in aid of the funds for dom missions, $6. By the hands of the Rev Dr Whitehouse, rector of St Luke's ch, Rochester, W N Y, one half of 20—$10. By the hands of the Rev Wm Jackson, rector, through J P Smith, esq, receiving agent, the amount of a collection in St Paul's ch, Louisville, Ky, for dom missions, $125 50. Mr Wm Osborn's annual subscription, one half, $5. By the hands of the Rev M T C Wing, receiving agent, Gambier, O, from St John's ch, Cuahoga Falls, offerings for dom missions, $20. By the same hands, from St James', Zanesville, for dom missions, $5. By the same, from two ladies of St Paul's ch, Cincinnati, for Alabama $10. By the hands of Rev Thomas J Young, rector, contribution of St John's ch, St John's Island, for missionary purposes, $41 91.—Total receipts, $1687 89.

JAMES SWORDS, Treasurer.

New York, 24th, February, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 10th inst., viz :

From Annual Subsc $12. From St Thomas' ch, New York, to be added to collection of 24th ult $1 25. From A Gentleman of St Thomas' ch, New York, for Missionary fund 18. From 4 Ladies' Subscriptions 4. From "A Friend to our State Missions" enclosed in a letter for Missionary fund 5. Total amount of receipts $40 25.

C. N. S. ROWLAND, Treasurer,
Feb. 24, 1841. 55 Water street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment, the treasurer has received the following donations and subscriptions : viz.

From St Clement's ch Sunday school, Missionary fund $20, Wm H Mott 1, Mr Livingston 50 cents, John N Taylor 1, Francis Many 1, J W Stewart 1, A Van Ingen, jr 4, H H Elliot 10, G N Titus 5, B E Staats 3, Rev A Ten Broeck 2, Rev A Smedes 2, J S Aspinwall 6, P E Mc Donald 2. By Rev C H Halsey, from John A King, jr 5. By John Snowden, from R B M 100. By A T Canfield, from Miss Carville 1, A T Canfield 1. By A P Smith, from M Smith 2, T Underhill 2, D H Griffith 1, D H Hoit 4, A H Haight 1. By Wm H Hobart, Sunday Subscriptions 12, from the children of St Thomas' ch Sunday School 15, F A Hanford 1, B R Winthrop 5, C A Focke 15, J E Johnson 2, A T Canfield 1, Rev Mr Evans 2, J S Aspinwall 6. By Geo H Bell, Sundry Subscriptions 10. By W A Duncan, Cash 1, from A V Blake 2, Two Subscriptions 2, By C C Hoffman, from F W Dominick, jr 10. Sundry Subscriptions 13. By Dr Hobart, Sundry Subscriptions 12. By J R Van Rensselaer 12. By G R Fleming 6. Total amount $302 50.

CHARLES TOMES, Treasurer.

New York, Feb. 16, 1841.

Ladies' New York City Gleaning Association.

The Treasurer thankfully acknowledges the receipt of the following donations for the poor under the care of the Missionary at Large :

By the hands of Mrs T Whittemore, from two Ladies $8 ; from a friend to the poor 50 cents ; from "Mrs G" $2 31 ; from annual subscribers $2 ; also, a bundle of clothing.

F. E. B. TAYLOR, Treas.
Feb. 16, 1841. 26 Perry st.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the receipt of $20 towards defraying the current expenses of the Seminary, from the Rev. Henry J. Whitehouse, D. D., rector of St Luke's ch, Rochester, in the diocese of Western N York, being a part of the annual collection in his parish for benevolent objects.

WM. H. HARISON, Treasurer.

New York, Feb'y 16th, 1841.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending Feb. 25, from the following individuals, viz.

P M at Greenville, O ; Rev P A Proal, Utica ; A Tompkins, Lynchburgh, Va, with remit ; P M at Norwich ; R S H George, Phil, 2 letters ; Rev R B Claxton, Wilkesbarre, Pa ; T H Rochester, Rochester, with remit ; J Bowdish Root, with remit ; D Day, P M at Olean ; Rev F H Cuming, Ann Arbor, Mich, with remit ; Charles G Otis, Eastville, with remit ; Rev Henry Gregory, Syracuse ; Belknap & Hamersley, Hartford, Con, with remit ; A S Wilkinson, Cohoes Falls ; Joseph Gill, Richmond, Va ; L W Hall, Springfield, Mass.

Packages have been forwarded from the Depository during the fortnight ending Feb. 25, as follows :

To Rev John Brown, Newburgh, one package sent to Swords, Stanford & Co ; Benjamin Howard, Boston, one package sent to Missionary Rooms ; Rev E C Neuville, Savannah, one box, per brig Excel ; Richard Maynard, Mobile, one box, per brig Linden ; R S H George, Phila, per Union Line ; Rev C F McRae, care of D M Van Bokkelen, Newbern, N C, per sch William E Bird ; Rev C S Ives, Matagorda, Texas, per sch Angeline ; Rev Benjamin Eaton, care of Jonas Butler, Galveston, Texas, per sch Angeline.

WANTED,

A SITUATION as Matron, in a Boarding School, or similar institution, in the country ; by a Lady who has had some experience in the management of a large family, and can furnish good reference as to character and capability.

A line addressed to "MATRON," and left at this office, will receive immediate attention.

Feb. 27, 1841—tf

A YOUNG LADY, who is a member of the Episcopal Church, wishes to obtain a situation as Governess, or Assistant Teacher. She will instruct in the English branches, with the French Language, Drawing, and the rudiments of Music. For address and references, apply at this office.

REFERENCES :

Rev. John L. Blake, of New York city.
Rev. William Croswell, Auburn, N. Y.
Rev. Henry Ware, Jun., Professor in Harvard University, Cambridge, Mass.
Rev. Chandler Robbins, Boston.

Feb. 27—3t$

VALUABLE ENGLISH THEOLOGICAL BOOKS,

RECENTLY imported and for sale by
D. APPLETON & CO.
Theological Booksellers and Publishers,
200 Broadway.

Lives of the most Eminent Fathers of the Church, by William Cave, D. D.; a beautiful new edition, 3 vols, 8vo.
Primitive Christianity, or the Religion of the Ancient Christians ; by William Cave, D. D., a new edition, 1 vol. 8vo.
The Lives of the Apostles, and the two Evangelists, St. Mark and St. Luke ; by William Cave, D. D., a new edition, 1 vol. 8vo.
A New Analysis of Chronology and Geography, History, and Prophecy ; by William Hales, D. D., Professor in the University of Dublin, 4 vols. 8vo.
Sermons on Various Occasions ; by Charles Wm. Le Bas, M. A., late of Trinity College, Cambridge, 5 vols. 8vo.
The Life and Times of Archbishop Sharp, (of St. Andrew,) by Thomas Stephen, of Kings' College, 1 vol. 8vo.
An Essay on The Proper Lessons, appointed by the Liturgy of the Church of England ; by William Wogan, Esq., in 2 vols. 8vo.
Origines Britannicæ, or the Antiquities of the British Churches ; by the Rt. Rev. Edward Stillingfleet, D. D., Lord Bishop of Worcester, a new edition, 1 vol. 8vo.
Nineteen Sermons Concerning Prayer ; by Lawcelot Andrews, D. D., late Bishop of Winchester, 1 vol. 8vo.
The Theological Works of the Rev. Thomas Scott, Author of a Commentary on the Bible, 1 vol. 8vo.
The Antiquities of the Hebrew Republic ; by Thom. Lewis, M. A., a new edition, 3 vols. 8vo.
An inquiry into the Heresies of the Apostolic Age—in eight sermons—by the Rev. Edward Burton, D. D., Oxford, 1 vol. 8vo.

☞ List to be continued.

Feb. 27.

"THE FAITH ONCE DELIVERED TO THE SAINTS."

BISHOP DOANE'S valuable Sermon on this subject, may be had at the Office of the Churchman, and at 28 Ann street, either by the quantity or by the single copy. To such of the Clergy as may be disposed to circulate the Sermon as a Tract, packages of fifty each will be put at a low price.

Feb. 27.

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded : they are not allowed to go beyond the playgrounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann.	$160
" Classical, French, and Mathematical,	200

No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April ; after that to the Institute, Brooklyn.

REFERENCES :

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson ; Levi Thayer, Pa'myra ; James W. Reed, Lockport ; James Baldwin, Jun., Buffalo.

Feb. 27.

POETRY.

For the Churchman.

LINES
TO THE MEMORY OF I. A. R.,
OF NEW YORK,

Who died at Matanzas, 17th December, 1840.

Friends ne'er will forget—
The remembrance of thee
Will cling to their hearts
As the vine to the tree;
Though thou sleep far away
O'er the wild ocean's wave,
In fancy their spirits
Will watch o'er thy grave!

Friends ne'er will forget—
Thy virtues were known,
In the sphere of their action
They brilliantly shone;
Though their splendor is hid
By Death's mantle of night,
Dear memory paints them
Resplendently bright!

Friends ne'er will forget—
Oft the tear-drop will fall,
As affection shall prompt them
Thy worth to recall;
Oft the sigh will be heard
As they breathe forth thy name,
And each bosom with ardor
Thy virtues proclaim!

Friends ne'er will forget—
There is one who can tell
The sorrow she knew
As thou whispered—Farewell!
Her heart with emotion
Sought Heaven in prayer,
To yield thee in mercy
Its guidance and care!

Friends ne'er will forget—
That to them thou wast dear;
That thy spirit has fled—
They are wanderers here;
Yet Hope's orb will cheer them
With many a ray,
To light them to seek thee
In bright realms of day!

EFGEES.

From "Plain Sermons," by contributors to "Tracts for the Times."

THE UNITY OF THE SPIRIT.

Ephesians iv. 3.

"Endeavoring to keep the Unity of the Spirit in the bond of peace."

One part of St. Paul's meaning, in this part of the divine Epistle to the Ephesians, is quite plain to every reader; the earnestness, namely, with which he enforces mutual love, forbearance, and forgiveness: "I, the prisoner of the LORD, beseech you that ye walk worthy of the vocation with which ye are called: with all lowliness and meekness, with long-suffering, forbearing one another in love." So far, even the ordinary sort of persons, the world as it is called, would agree with the judgment of the Apostle, however unwilling many may be to practise it. But in the next words, the words of the text, quite a new thought is introduced, a thought into which the world cannot enter. We are directed seriously to endeavor to keep, not simply the bond of peace—so far the world agrees with the Gospel, and is forward to proclaim her agreement,—but we are to keep the Unity of the Spirit by means of this bond of peace. The great end of good-natured well-meaning men of the world, is simply to keep the peace among their neighbors, as being one of the greatest of earthly blessings. True evangelical Christian charity seeks peace also, and that most earnestly; but she seeks it with a view to a greater blessing; hoping by its means to preserve the Unity of the Spirit; that is, to keep people close to that body, of which JESUS CHRIST is the Head, and to which they are united by His Spirit. The union and charity which the world admires is too often a false kind of truce; persons agreeing, for a quiet life, to let one another go on without warning or contradiction, in the worst religious errors, and in neglect of the most sacred and divine duties. But the union and charity for which the Church instructs us every day to pray, is something which goes far deeper; binding men together, not for the present only, by their agreeing to say nothing about their differences, but for all time, nay, for eternity, by actually rendering them of one mind in regard of the highest and holiest truths. For this real and solid union, the Church instructs us to pray daily. I mean in the Collect for all conditions of men, wherein every evening of his life the considerate worshipper beseeches Almighty GOD, "that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." Not only in the bond of peace and in righteousness of life, but also in unity of spirit, and this, in maintenance of the true faith. There are some who think this impossible; considering the various opinions and tempers of mankind on all subjects, they say it is out of the question, ever prevailing on them to serve GOD in CHRIST with one consent. But the Church evidently does not think it impossible, otherwise she would not have taught us to beg it as a blessing of GOD every day of our lives. Neither did St. Paul think it impossible; else he would not have besought the Corinthians, "in the name of our LORD JESUS CHRIST, that there might be no division among them; but, that they should all not only speak the same thing, but also be perfectly joined together in the same mind and in the same judgment." An admonition as strange and unreasonable,—on the notions of those who think religious differences impossible to be avoided, and therefore not so very blameable,—as if the Apostle had directed us all to think the same colors beautiful, the same tastes pleasant, the same sounds harmonious. There must of course be some great mistake in a way of judging so inconsistent with the language and meaning of the Holy Spirit. Nor is the mistake hard to be pointed out. It is just this: that people judge of things by the rules and measures of the world instead of the Gospel. They do not believe, or do not remember, that the Holy Spirit of GOD is at hand to help men in being of one mind; that He really did keep the Church united in all material things, and with only partial and occasional exceptions, for the first six hundred years and more.

For indeed the Gospel and Church of our LORD JESUS CHRIST has this among its especial privileges, that it makes all things so entirely one; just as one especial curse of the Anti-Christian power, the world, the enemy of the Gospel, is continual division and separation of what else was united. Jerusalem, says the Holy Psalmist, is built as a city that is at unity in itself. But the very name of the world, or city of GOD's enemies, is Babel, or confusion: its curse, from the beginning, was to be divided and scattered into all the nations of the earth; to be broken into a thousand people, speaking as many different languages, and no two of them understanding each other. The men of this world have each their own object, and that changing from time to time according to their humours, fancy, or momentary profit. The young irreligious man has one object, the old another, the middle-aged another; and truly even in this world they often feel it a fearful judgment to be torn, and distracted, and pulled, as it were different ways by their wavering, inconsistent passions, and fancies. So, that in this as in other more frightful senses, that is found true which the Prophet repeatedly declares, "There is no peace, nor rest, saith my GOD, to the wicked." On the other hand, it is the blessing of the worthy members of GOD's Kingdom, to be at unity, first each man with himself, and then all men one amongst another. The whole mind and temper is formed, the whole inclination of the man is swayed, by one great overpowering principle, swallowing up all the rest; that is, the desire of pleasing GOD in CHRIST JESUS. This makes the good Christian, however weak and ignorant in other respects, a noble, steady, consistent character; he knows always which way he is to look, what rule he must abide by, and what example he must follow. All things to him are drawn as it were into one point: and as long as he keeps that steadily and devoutly in view, he knows that he cannot miss it; he must be continually making progress, whether he feel it himself or no.

Hitherto I have been speaking of the blessing of that unity, which Christian holiness secures to each person inwardly within his own heart and mind. But St. Paul in the text had chiefly an eye to the unity of the Church, or of Christians one amongst another. For after enjoining us each one in particular to try and keep the unity of the Spirit in the bond of peace, thus he goes on: "There is one body," &c. All these are so many circumstances in the situation of a Christian man, so many reasons why he should practise the Christian duty just before enjoined, of endeavoring to keep the unity of the Spirit. Let us briefly consider the meaning and force of each of them.

"There is One Body," that is, the Body of JESUS CHRIST. The Church apostolical throughout the whole world is really though mystically united to our LORD and Saviour, and in virtue of that most divine and mysterious union, is entitled to be fed with His flesh and blood in the Holy Sacrament of the Eucharist. As surely then as there is but one CHRIST, and as all the children of Adam have the same need of being mystically united to Him, if ever they would escape the curse of Adam, so surely is there but one body, into which we are all engrafted. And to say that GOD is equally well pleased with all the various bodies calling themselves Christians, provided all are equally sincere, equally moral and charitable in their conduct, is the same absurdity as if you should say, there are more Christs than one, to whom we may be spiritually united, and GOD has given power to every man to choose his own.

Again, "there is but one Spirit," the Spirit of CHRIST poured largely on His mystical Body the Church, even as it dwelt without measure in His visible mortal Body, when here among us. By the heavenly assistance and power of that good Spirit in Holy Baptism, we are translated out of that solitude in which we were born, a miserable, forlorn, helpless condition; we are taken from ourselves, that is, from the power of darkness, and are anointed and pressed as it were into one mass, with Him who is the channel of true and healthful grace. Dare any one be so profane as to reckon that the holy ever blessed Comforter, animates and quickens alike those who are joined to the true Body of CHRIST, and those who are as yet separated from Him? It cannot be; it is an affront to CHRIST to say so, making out His precious Blood to have been shed in vain. I beseech you, therefore, let us never allow ourselves, out of a false and unkind charity, to think lightly of the difference between those who truly have CHRIST's Sacraments, are thoroughly joined to His mystical Body, and those who have them not, or having, care not to use them. We might by the same rule go on to think lightly of the differences between Heathens and Christians; between those who have, and those who want the blessed hope of everlasting life. For so the Apostle tells us by his manner of proceeding: "There is one body, and one Spirit, *even as* ye are called," &c. As much as to say, you find no difficulty in acknowledging that we have all but one hope. All Christians, all the world over, look to one and the same heaven, prepared for all alike by the mercy of the same Saviour. Now, then, take it for a certain truth, that on earth there is but one Church, one only body, quickened by one only Spirit, which is ordained to nurse and prepare men for that everlasting abode. This you must believe, as surely as you believe the other; although, in some respects, you may find it a harder point. For the happy state of the redeemed hereafter is a thing so entirely out of sight, that if we have faith to believe it at all, there is no additional difficulty in believing, that to all, in kind, it is one and the same. All will shine with the same sort of heavenly light, however one star may differ from another star in glory. But when we are called on to believe the Holy Catholic Church here on earth, we find it hard to believe, that persons whom we see with our eyes to be, in many respects, so distant, so utterly unconnected with each other, and quite unaware, most commonly, of each other's existence; sometimes, perhaps, still more painfully separated by jealousies and suspicions which will hereafter vanish away—we find it hard to believe that Christians now living are not merely in a figure of speech, but by a real mysterious work of GOD's Holy Spirit, joined with GOD's departed people of all times, in one holy universal body, as truly as the limbs of our own bodies are joined in one. This, I say, is especially hard to believe, because so many of the persons, concerning whom we are to believe it, are continually in our sight; and there is little or nothing, as we look at them, which naturally leads us to consider them as so joined in one blessed company. Nevertheless, says St. Paul, you must believe this of all Christians, on the same ground as you believe, that the same heaven is provided for all. There must be unity in grace here, to prepare men for unity in glory hereafter.

And to bring this still more home to our minds, the Apostle goes on and reckons up many other things which all Christians know to be the very same to all. There is "one LORD" JESUS CHRIST, by whom are all things, and we by Him: "one faith," that of the Holy Trinity, as set forth in the creeds of the Church, into which faith we were all baptized: "one baptism," once for all, administered to every Christian soul and body, with water and the regenerating Spirit, in the name of the Father, and of the Son, and of the Holy Ghost. Last, "there is one GOD and FATHER of all, who is above all, and through all, and in you all:" the mysterious, unspeakable Centre or Point, in whom, if we may so say, meet all the various rays or streams of glory, connecting this visible earth with the highest heaven,—Who is, indeed, all in all. GOD is perfect unity: and let us not doubt that His Church, the most perfect of His works in this fallen earth, is also perfectly one, whatever appearances there may now be to the contrary.

But the more this heavenly and spiritual union of all Christians in one body is out of sight, and above understanding, the more necessary it is that we should be continually put in mind of it. Having once learned it, (as we all have in the Apostles' Creed,) we should never allow ourselves to forget it; else we shall be often doing many things, in carelessness or in ignorance, most contrary to this divine unity. Therefore the Apostle lays such stress on the word "endeavoring" in the text:—"Endeavoring to keep the unity of the Spirit in the bond of peace:" that is, making a serious object of it: looking to Church union and communion distinctly, as one great purpose of our lives. Do Christians in general, do we ourselves, attend as we ought to this precept of the Holy Ghost? Do not a good many, even of the well-disposed, rather behave as if Church union would come of itself, without any care of theirs, provided they be in their several ways honest, sober, and devout? The bond of peace they understand, and perceive the benefits of it: but the unity of the Spirit is a matter of faith, not of sight; they either never think of it at all, or dismiss it at once out of their minds, saying, it is above them, and all they can do, is to live quietly among their neighbors of all sorts. Somewhat of this sort, I think, must be in people's minds, when they so quietly allow themselves, week after week, and festival after festival, to be content without waiting on GOD in His own holy house. Let us not deceive ourselves: it seems a simple thing, to attend on the prayers regularly offered there, and kneel before GOD, and sing His praise, and call upon Him in the appointed words, and in the appointed place: yet nothing is more certain, than that every voluntary absence from these solemn assemblies is so far a breach of Christian unity, a neglect and forfeiture of the communion of saints. Consider it as a privilege, rather than as a duty, and you will perceive, that, in what I have now said, I am not going beyond the truth. Do not say, it is no where set down in Scripture, that we must go to Church so very regularly;—what great difference can it make, my going rather seldomer than I might, missing this or that opportunity? but say this rather,—I know that whenever I go there, whether on Sundays or on week-days, I am where CHRIST has promised to be, among two or three gathered together in His name—I know that it must be a blessed privilege to be near Him, whether I feel edified and comforted at the time, or no: I will, therefore, by GOD's grace, walk according to this faith, and not suffer any frivolous, unnecessary engagement, not yet any cold, heartless calculation of just how much is my absolute duty, to keep me from CHRIST's solemn assemblies, which, rightly used, are so many steps towards heaven. Is there any thing in this way of thinking, unworthy of a sound faith or of a reasonable piety? Is it not rather in exact agreement with those Scriptures, which teach us that the whole of the spiritual life is a matter of faith, not of sight, or feeling; and that the blessed Gospel is a law of liberty, according to which, whatever is done, is best done when joyfully and willingly offered, not exacted as a wearisome duty?

By what has been now said, one question is sufficiently answered, which many persons may naturally be ready to ask, when such obligations are pressed on them, as this of keeping the unity of the Spirit. It may come into their minds, What can I do; I am no clergyman, but a mere private Christian, towards so great an object as this, of keeping the Church at unity in itself? In answer to this, I would remind you of those many Scriptures in which the Church of CHRIST is represented as a holy building or temple, whereof the materials are, not earthly stones, but the sanctified and regenerated souls and bodies of Christians; living stones, as St. Peter entitles us all, forming one spiritual household. Now this description belongs to every one of us; to the humblest little Christian child as truly as to the chiefest Apostle; each is, as it were, but a single stone in the building, although the Apostles and their successors be indeed foundation stones, whereas the others only hold their place in the building, as GOD has set them, here and there. So far then the layman or the child has the same duty with the Apostle, that is, to maintain his post in the building; and not to loosen it, as the withdrawing of any stone must do. He must, therefore, adopt the same ways with the Apostle, of keeping himself in the Church, and so far keeping the Church one. Now, how the Apostles kept themselves in the Church, we know by their own accounts in the Acts and Epistles:—they continued daily in breaking of bread and in prayer; they kept under their bodies by fasting, and brought them into subjection; they were very diligent in recommending, in all ways, that Christians should keep up their solemn assemblies; they never, for a moment, thought of themselves as of single unconnected persons, but always as of members of CHRIST's body, stones in the holy temple, the Church. So, then, ought we to act and think, if we would do our part in the great work and kingdom of our GOD and of His CHRIST. Humble though it be in comparison, it is yet our part; and it is to be done as the Apostles did theirs—by great exactness in outward communion, so far as our circumstances allow, and by constantly remembering the Church in our prayers at home, and in the education of her children, and in the discharge of our household duties.

And let it not be thought, that in thus recommending great exactness in outward communion, we are setting up the form above the substance, the body of religion above the spirit. Our outward communion, if we come with devout minds, is indeed real spiritual worship; it is the very way by which GOD has promised to bestow on us the treasures of spiritual grace. Consider the several Church Services in their order, how between them they make provision for all that an immortal but fallen spirit can need to bring it at once into communion with GOD, and keep it so for ever. First, regenerating grace comes by Holy Baptism, whereby as infants, being once for all made partakers of the atoning blood of our Redeemer, and sanctified by His Holy Spirit, we need afterwards from time to time only supplies and renewals of the same grace; which supplies and renewals are afforded by laying on of hands in Confirmation, by continual prayer at home, and in solemn assemblies; by fasting in due season, and, most of all, by the Holy Eucharist. Now every one of these duties has something in it outward as well as inward and spiritual; the body has a part to perform in them as well as the soul. For even in the most retired private prayer, the very act of "sitting alone and keeping silence," is such as cannot be performed without the body; and therefore it is in vain for persons to draw a distinction between outward and spiritual services, as if the latter could be at all perfect without the other. More especially it is the height of presumption for any one to think of continuing a lively member of CHRIST's body, without receiving that which is the very principle of union in that body,—the flesh and blood of our LORD in the Holy Eucharist. St. Paul has taught us to consider this as the very cement of the Christian building, the essence as it were which runs throughout the whole mass, and gives life and spirit to all. For he has said, "We being many, are one bread and one body; for we are all partakers of that one bread." As much as to say, that if we have not our share in that bread, if we refuse our part in that communion, we have no reason to think that we are one body: we are left single as it were and unsupported, to bear the burthen of our many sins and miseries. The wise and excellent Bishop Wilson had so strong a feeling of the necessity of the Holy Sacrament of the LORD's Supper to our being lively members of CHRIST's body, as to have left it on record that he should have been even afraid to pray, if he were not in the habit of receiving the Holy Communion.

Such as were the thoughts and practice of that good Bishop, such was the judgment and practice of the universal Church in the first and best ages. All baptized Christians, at least all of full age, were then communicants, except such as were under the censures of the Church, and were doing penance to prepare themselves for communion by and by. All were communicants; and one blessed consequence was, that the unity of the Spirit was kept in such great perfection as it is hard for us even to imagine in our days. The Holy Church throughout all the world was one living and feeling body; feeling, I say, throughout its extent whatever happened to any part or extremity of it. The Christians in Asia sympathized with the Christians of Rome, both in their joys and in their sorrows; they made known to one another the trials and dangers which they underwent in defence of the common truth; they prayed and gave thanks for one another; they warned one another against heresies and errors: they fought the battles of our LORD and His Cross, though at a great earthly distance, yet with one heart and one mind.

Let us endeavor, each in his station, to serve GOD in His Church as regularly, as punctually, as humbly, as they did: and when we cannot serve Him in His Church, yet to remember the Church at home; and no doubt, unworthy as we are, our blessing will be like theirs. We may never see what they saw, on earth, the Church Universal of one accord, of one mind; but we may hope to see in Heaven, through the merits of Him who hath purchased for us every blessing; through Him, I say, we may hope to see in Heaven, that of which even the first and best Church was but a faint shadow and emblem—the Unity of the Spirit, kept perfectly in the bond of everlasting peace.

CONTENTMENT.

Contentment is a pearl of great price; and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase. We shall more easily obtain it, if we consider, that no other than moderate enjoyments are to be expected in this life. That this is not our home, not our place of abode: but a state of pilgrimage; and that, therefore, we ought to be satisfied with tolerable accommodations. In short, that it is contrary to nature, and the appointments of Providence, to propose perfect happiness in a place that was never designed for it. But there is a way of indulging our desires, even in their utmost extent, without danger, and without inconvenience: and that is by directing them upwards: by transferring them from things below to things above. Here they may securely take their full range; and not only find objects equal to them, but infinitely superior to the largest of them: such as will exalt them to the highest pitch, and yet fully satisfy them. We are allowed to covet, as much as we please, the treasures of Heaven; and ardently to wish for the glories of immortality. Such desires as these will be so far from disquieting and perplexing our minds, that they will fill them with consolation and joy unspeakable. Here then, let us fix our aims; hither direct our ambition. We shall be sure to find neither vanity nor vexation in such a pursuit. If we set our affections on things above, and make due preparation for them; if we render ourselves meet partakers of so divine an inheritance; we shall not fail to receive a crown of glory, that fadeth not away, but endureth for ever.—*Rev. John Balguy.*

THE PRIVILEGES OF CHRISTIANS.

To thee, O Christian! it is given to hold communion with the Creator, and to become the friend of the Almighty. Truly your fellowship is with the Father, and his Son, JESUS CHRIST. If it be great and honorable to be near the person and around the throne of an earthly king, how truly glorious are they whom the king of glory delighteth to honor!—The mind never makes nobler exertions, is never so conscious of its native grandeur and ancient dignity, as when holding high converse with its Creator. The heart never feels such unspeakable peace, as when it is fixed on him who made it, as when its affections go out on the supreme beauty, as when it rests upon the rock of ages, and is held within the circle of its everlasting arms.—It is some consolation, it is some relief, to open our hearts to men, and tell our sorrows to a friend, who can give us no relief, but by mingling his tears with ours. What consolation, what relief will it then give to open our hearts, and tell our sorrows to that Friend above, who is ever gracious to hear, and ever mighty to save! to that Friend who never fails; who is afflicted in all our afflictions, and who keeps us as the apple of his eye! Art thou, therefore, oppressed with the calamities of life? Is thy head bowed down with affliction, or thy heart broken with sorrow? Approach to the altar, go to GOD, present to him the prayer of thy heart, and he will send thee help from his holy hill. By approaching to GOD, we become like GOD. By devotion on earth, we anticipate the work of heaven; we join ourselves, beforehand, to the society of angels, and blessed spirits above; we already enter on the delightful employment of eternity, and begin the song which is heard forever around the throne of GOD.—*Logan.*

THE GRACES ATTENDANT ON PRAYER.

Prayer draws all the Christian graces into its focus. It draws Charity, followed by her lovely train, her forbearance with faults, her forgiveness with injuries, her pity for errors, her compassion for want. It draws Repentance, with her holy sorrows, her pious resolutions, her self-distrust. It attracts Faith, with her elevated eye,—Hope, with her grasped anchor,—Beneficence with her open hand,—Zeal, looking far and wide to serve,—Humility, with introverted eye, looking at home. Prayer, by quickening these graces in the heart, warms them into life, fits them for service, and dismisses each to its appropriate practice.—*Hannah More.*

The greater the persons, the more censurable bad actions.

JUBILEE COLLEGE.

THE preparatory department of this institution will be opened for the reception of students on the first day of January, 1841.

The following extracts from the address made by Bishop Chase at the laying of the corner stone of the chapel and school house, will be explanatory of the character of the institution, and of the course of studies which will be mainly insisted upon:

"Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner stone is now to be laid, is theological—its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets—ministers of the Gospel are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians—Father, Son and Holy Ghost—the Eloim—the Jehovah."

In furtherance of these views of the founder, constant and unremitted efforts will be used, not merely to develop the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of the studies in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy and belles-lettres.

All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

TERMS.

The Academical year will be divided into two sessions of twenty weeks each. Forty dollars per session will be charged for board and tuition.

Bed, bedding and towels, in all cases must be furnished by the student.

Washing and lights furnished by the institution and charged at reasonable prices.

All books and stationery furnished by the institution; to meet which expense, as well as the contingencies of washing and lights, the sum of $10 will be required in advance.

No student will be received until the current expenses of the session are advanced, viz. $50.

By order of
PHILANDER CHASE, Bishop of Illinois.
Peoria Co., Dec. 7, 1840.

STAMMERING CURED,
And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of STAMMERING, LISPING, &c., or for improvement in ELOCUTION, may learn the conditions of ANDREW COMSTOCK, M. D, No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.
Jan 9—4m$

A PEW FOR SALE IN ST. JOHN'S CHAPEL.
PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—tf.

FRASER'S MAGAZINE.

THE number for January, 1841, commences a new volume. An excellent opportunity is thus offered to those who have not hitherto subscribed to this Periodical, of entering their names. The subscription is reduced to $5 50 per year.

Blackwood, and the Monthly Magazines, are also furnished at $5 50 per year, the January numbers commencing a new volume, are now ready.

All the Quarterlies furnished at $4 00 per year. Orders from any part of the country, postage paid, promptly attended to. WILEY & PUTNAM,
Paternoster Row, London,
Eeb. 6. tf and Broadway, New York.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co, N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

PALMER'S HISTORY.—*Price 75 cts.*

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. Wm. Palmer, M. A.; with a preface and notes, by an American editor. Just published by
SWORDS, STANFORD & CO.
Jan. 16.

R. S. H. GEORGE,
THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union
March 28. tf

DELAWARE ACADEMY.

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